A HYPOCRITE UNVAILED, AND A BLASPHEMER Made Manifeſt.

Being an Examination of *John Cheyney*'s Falſe Relation of his Diſpute with the *QUAKERS* at *Arley-Hall* in *Cheſhire*, the 23d of the 11th Moneth, called *January*, 1676. publiſhed in his Book, entituled, *A Warning to Souls, &c.*

Wherein *John Cheyney*'s { Lyes and Slanders } are Detected. Hypocriſie is Unvailed. Confuſion and Blaſphemy } are Manifeſted.

Which he hath publiſhed in his foreſaid Book: that the Simple-hearted People may ſee *John Cheyney*, the pretended Goſpel-Miniſter, is No Miniſter of Jeſus Chriſt.

By a Diſciple of Chriſt, ROGER HAYDOCK.

Iſa. 28. 15. *We have made Lyes our Refuge, and under Falſhood have we hid our ſelves.*

Verſ. 17. *The Hail ſhall ſweep away the Refuge of Lyes, and the Waters ſhall over-flow the Hiding-place.*

Obad. 1. 3. *The Pride of thine Heart hath deceived thee.*

Rev. 13. 6. *He opened his Mouth in Blaſphemy againſt God, to blaſpheme his Name, his Tabernacle, and them that dwelt in Heaven.*

Printed in the Year 1677.

BRITISH MUSEUM

A Hypocrite Unvailed AND A BLASPHEMER Made Manifeſt:

IT is not a Narrative of the Diſpute I had with *John Cheyney* at *Arley Hall* in *Cheſhire*, upon the 23d Day of the 11th Moneth laſt paſt, that in this Treatiſe I am purpoſed to give; for that would require an impartial Reiteration and faithful Relation of all that was ſpoken on both parts, which task I am unwilling to undertake.

Firſt, Becauſe I have not *John Cheyney*'s Crutch, which he leaned upon at the ſaid Diſpute, I mean his *Notes*, which he diſputed by (he may well bear the Repetition of his own Expreſſion, publiſhed to the World in his *Sermons of Hypocriſie*, p. 203, and 204. where he ſaith, *Such as do uſe* Notes *in publick, it is but as a Lame Man, that makes uſe of a* Crutch, *or as a Weak-ſighted Man of* Spectacles: and that he made uſe of his Notes in that publick Diſpute, it was evident to ſome Hundreds of People) which Notes I having not, cannot relate every thing that was ſpoken by J. C. in his aſſaying to prove his falſe Charges.

Secondly, Becauſe ſomething of what the Lord gave me that day to ſpeak, in defence of the Truth, is not now in my Remembrance, it being ſome Moneths ſince the Diſpute, and I had not Notes to diſpute by, like J. C. neither did I put Pen to Paper concerning it, or pre-

premeditate before-hand what to say; that not being Truth's way, nor according to Christ's Command, but expresly contrary, *Mat.*10. 19,20. *Take no Thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of the Father which speaketh in you*: But I was resigned in the Will of God, and stood in his Counsel, and it was given me of God (whose Presence was that day with me, who blessed my Undertaking concerning that Dispute, to him alone be the Praise) what to speak in Defence of the Truth; whereby the Truth was cleared, the People called *Quakers* and their Religion defended from *John Cheyney*'s wicked Charges against both, and J.C. proved a Lyar and a Deceiver. Something of what was spoken by me, which had then its Service, is not now in my Remembrance so as to give a particular Account of every word I then spake. Therefore its not a Narrative of the Dispute I intend, but an Examination of J. C's false Relation given concerning the said Dispute, is chiefly hereby intended, in order to detect his Lyes, that the Truth may appear; in which Examination I shall relate something of what was spoken, and for clearing things to the Reader, shall further declare my Sense, as the Lord opens things in me.

But before I come to examine J. C's Relation of the Dispute at *Arley*, I must entreat the Reader's Patience (by the way) to go along with me, in the Examination of J. C's Account given of a Dispute at *Croton* in *Cheshire*, between Mr. *B.* Minister of *Wareham* and *Roger Haydock* a *Quaker*.

I think it expedient, for the opening of the Matter, to give the Reader a brief Relation how this Dispute was occasioned, that it may appear, I did not challenge a Dispute with this Mr. *B.* (as J.C. calls him) whose Name is *John Barber*, a thing I am clear of, though of late I have been twice concerned in Disputation (yet as Defendant) through the daring Challenges the Priest's have given, amongst whom this J. C. of all others hath exceeded, of which something more hereafter.

About the middle of the 4th Moneth, 1676. I was in *Cheshire* at a Meeting of God's People, at a place called *Kingsley*, where there were some People lately convinced of the Truth, some of which

which were Pariſhioners, and had lately been Hearers of the ſaid J. B. Prieſt of *Wareham*, to which ſaid Meeting alſo reſorted ſeveral of the ſaid Prieſt's Hearers.

After the Meeting I went that Evening with ſome Friends to *Croton*, being about a Mile diſtant from the Place where the Meeting was, where a Friend, late one of J. B's Hearers, did acquaint me, that J. B. *raged ſore againſt the* Quakers: I replyed to the Friend, *It was the manner of ſome Prieſts ſo to do, where Truth ſpread, and where ſuch as had been their Followers, were convinced, and turned from them.* The Friend did further acquaint me, that J. B. *railed in his Sermons againſt the* Quakers, *charging them to be led by the ſpirit of Antichriſt; and that it was the ſpirit of Antichriſt they directed people to,* or words to this purpoſe, *and that ſome who heard him, being diſſatisfied therewith, did afterward ſpeak of it, and* John Barber *being ſpoken to, he did aſſert it again, and challenged to make it out againſt any* Quaker *that would meet him before a congregation of people.* After I had heard the Friend, I ſpoke ſomething to him, as not to mind what the Prieſt ſaid; for I hoped he, and the reſt, who were convinced of the Truth, were ſatisfied the Prieſt's Charge was Falſe: He ſaid, *He was ſatisfied; but ſome, who had heard of the Prieſt's Challeng, were deſirous he ſhould be met*: further adding, that *if he ſhould not be met, he and many others would boaſt, as though the* Quakers *durſt not diſpute with him.* I would have put the thing ſtill from me, it being croſs to the inclination of my own mind, and I being engaged for ſeveral dayes in Truth's Service, which was the Occaſion of my being in *Cheſhire* at that time (though I was not altogether clear concerning it) ſo I left it that evening, not giving the Friend further anſwer: next Morning it was upon my mind, and the Friend again ſpoke of it; ſo it reſting pretty much before me, I bid the Friend write down what he heard the Prieſt ſaid, which he did, and the words were to this effect, *John Barber* ſaith, *He hath ſaid it, and will ſay it again, That the Light and Spirit the Quakers are led by, and direct people to, is the ſpirit of Antichriſt; and that if any of the* Quakers *would meet him, he would engage to prove it by Diſputation before an Aſſembly of peo-*

ple. The Friend that writ, had also heard J. B. repeat and vindicate it.

When I had read it, it was in my Heart to write a few Words under it, which were to this effect.

'Friend, if this be thy Assertion, and that thou wilt, accor-
'ding to thy Challenge, undertake to prove it by disputation, be-
'fore an Assembly of People, against any *Quaker* that will meet
'thee, then subscribe thy Name to it, and I do undertake on the
'behalf of the Light and Spirit the *Quakers* are led by, and di-
'rect people unto, to meet thee, and stand by the defence of the
'Truth, against thy wicked Charge; leaving to my Friend *John*
'*Low*, the Bearer hereof, with thee to agree of Time and Place;
to which I subscribed my Name.

Time and Place was agreed upon betwixt J. B. the Opponent, and my Friend J. L. on my behalf, who was to be Defendant, which was to be at *Croton* the 20th of that instant, the 4th moneth, 1676.

To which place appointed came *John Barber*, in order to prove his Charge, and to his assistance *John Davis* Priest of *Fradsham*, and *John Cheyney* Priest of *Buxtonwood*-Chappel; these were Opponents.

John Cheyney gives some Relation himself of his coming to this Dispute, in pag. 1,2. of his *Warning to Souls*, how he was in *suspense what to do*; he sayes, he *sought the Lord—determined to go, though not without some Doubts in his Mind*; which gives ground to any wise man to believe, he had not an Answer from God, nor a Command to go; for, if so, what needed he to have doubted? But when he comes to the place, he sayes, *He was no wayes engaged in the Dispute, but came as an Hearer*; where at present I leave him.

John Davis was the first of the three Priests that I heard speak, who offered to be a Moderator in the Dispute betwixt *John Barber* and me: when he ceased, I had a few words upon my mind to speak to the People; when I had spoke them, J. D. said, *He hath spoken well*: afterwards I read J. B's Charge, asserted it to be False, and put him upon the Proof thereof.

J. B.

J. B. propounded an Argument for Proof, viz. *That the* Quakers *asserted God-Man to be in them*; but failing in Proof, he argued again, *That the* Quakers *asserted the* totum christum, *or the Whole Christ to be in them*; and that *they denyed the Lord that bought them.*

I denyed his Proposition, That the *Quakers* asserted the whole Christ to be in them, and asserted his Conclusion to be false, saying, The *Quakers* do not deny the Lord that bought them; yet I owned that Christ was in us; to which J. B. replyed, *Either the Whole Christ or No Christ*, such was J. B's Ignorance.

I shall here add some Scriptures, which agree with my owning Christ to be in us, *Col.* 1. 26,27. Even the Mystery which hath been hid from Ages, and from Generations, but now is made manifest to his Saints, to whom God would make known what is the Riches of the Glory of this Mystery amongst the *Gentiles*, which is, CHRIST IN YOU, the Hope of Glory. 2 *Cor.* 13.3. Since ye seek a Proof of CHRIST SPEAKING IN ME, which to you-ward is not weak, but is mighty IN YOU. Vers. 5. Examine your selves whether ye be in the Faith, prove your selves; know you not your own selves, how that JESUS CHRIST IS IN YOU, except ye be Reprobates. *John* 17. 23. I IN THEM, and thou in me. *John* 14. 20 At that day ye shall know, that I am in my Father, and you in me, and I IN YOU. 1 *Pet.* 1. 11. Searching what, or what manner of time the SPIRIT OF CHRIST WHICH WAS IN THEM did signifie, when it testified before hand the Sufferings of Christ, and the Glory that should follow.

I might add many more Scriptures, but these may suffice for the Reader's information and satisfaction, if unprejudiced.

To J. B's assertion *That either the Whole Christ* or *No Christ* was in us, I replyed, That the Whole Christ or No Christ is in us, I deny; for the Heaven, and Heaven of Heavens cannot contain Christ the Lord; how much less then should the Whole Christ be in us? yet unto us God hath given of his Spirit by Measure, and the Earnest of his Spirit is in our Hearts.

And is not this according to the Scriptures? *Col.* 1. 16. *Eph.* 3. 9. *John* 1. 3. All things, both in Heaven and in Earth, visible and in-

inviſible, were created by Jeſus Chriſt; for he is Lord of Lords, and King of Kings. *Rev.* 17. 14. 19. 16. 1 *Tim.* 6. 15. Behold the Heaven, and Heaven of Heavens cannot contain thee. 1 *King.* 8. 27. And is not Chriſt and God one? *John* 10. 30. & 14. 9, 10, 11. One God and Father of all, who is above all, and through all, and IN YOU ALL; but unto every one of us is given Grace, according to the MEASURE of the gift of Chriſt, *Epheſ.* 4. 6, 7, *Rom.* 12. 3. 2 *Cor.* 10. 13. The Manifeſtation of the Spirit is given to every man to profit withal, 1 *Cor.* 12. 7. God hath given the Earneſt of his Spirit unto us IN our Hearts, 2 *Cor.* 1. 22. *and chap.* 5. *verſ.* 5. He that deſcended, is the ſame alſo that aſcended up far above all Heavens, that he might fill all things, *Epheſ.* 4. 10.

I. D. ſaid, *I deny that God hath given of his Spirit by Meaſure.*

I replyed, Then thou denyeſt Scripture. To which I. D. anſwered not.

Now I further add ſome Scriptures, that the Reader may take notice thereof, and ſee I. D's Folly: *John* 3. 34. For God giveth not the Spirit by Meaſure unto him (*viz.* Chriſt Jeſus.) *Col.* 1. 19. & 2. 9. In him it pleaſed the Father all Fulneſs ſhould dwell: But unto every one of us is given Grace, according to the MEASURE of the gift of Chriſt. *Epheſ.* 4. 7. 2 *Cor.* 10. 13. Hereby know we that we dwell IN HIM, and he IN US, becauſe he hath given us of his SPIRIT. 1 *John* 4. 13. And of his FULNESS have we all received. *John* 1. 16. [Mark] Of Chriſt's Fulneſs have we all received, of his Spirit he hath given us, and Grace according to the *meaſure* of the gift of Chriſt. Obſerve, We have received but *meaſurably* of Chriſt's *fulneſs*, of his *ſpirit*, according to the good pleaſure of God the giver; ſome of us more, other ſome leſs, yet of the ſame Fulneſs, of the ſame Spirit; and though given to us meaſurably, it is the ſame with the Fulneſs, it is of the Spirit; and whether a larger or leſſer Meaſure or Manifeſtation of the Fulneſs of the Spirit, be by one or another of us received, yet ſtill it remains undivided from the Fulneſs, from the Spirit, which is indiviſible: Neither is the Meaſure, Manifeſtation or Gift of the Spirit of God, the Fulneſs,

diſ-

diſſected or parted from the Fulneſs, but is really of the Fulneſs, one in us all, proceeding from the Fulneſs, one through all and over all, abiding in the Fulneſs, and ſo of the Godhead, which cannot be divided into Particles, nor cut into ſhreds or pieces; for, to aſſert, were Blaſphemy, which aſſertion our Adverſaries have unjuſtly laboured to force upon us, being blinded through Envy, and altogether ignorant of the glorious Myſtery, CHRIST IN MAN the Hope of Glory; but they have all come ſhort, and we are clear from any ſuch aſſertion; and further hold forth, that God is an infinite Spirit, Omni-preſent, an immenſe God, immeſurate, yet meaſurably doth he manifeſt himſelf unto us, and gives us to partake of the divine Nature, 2 *Pet.* 1. 4. And ſo we are in Chriſt, and Chriſt dwells in us, and walks in us, according to the Meaſure of his gift given us of his Spirit; and we daily grow up in Grace, from ſtature to ſtature, from one degree of Holineſs to another, a Habitation for God and Chriſt through the Spirit: And is not this according to the Scriptures? And is not *J. D*'s Folly, as well as *J. B*'s Ignorance diſcovered? let the Reader judge.

Then ſpoke *John Cheyney*, and ſaid, *Every man is ſo far enlightned with the light and ſpirit of Chriſt, as that he is left without excuſe*: This was J. C's grant; which Light and Spirit of Chriſt the *Quakers* are led by, and direct people to. This grant, or rather aſſertion of I. C. overthrew I. B. and cleared the *Quakers* of his falſe Charge, as was noted to the people, it being according to the Doctrine the *Quakers* preach; that Chriſt, the true Light, lighteth every man that cometh into the World, *John* 1. 9. What ſaid I. C? *Every man is ſo far enlightned with the light and ſpirit of Chriſt, as that he is left without excuſe.* In this I. C. ſaid what is true. But hath not I. C. by aſſerting every man to be enlightned with the Light and Spirit of Chriſt, done more againſt I. B. (I ſuppoſe without his Leave; for this was before he ſaith he gave him Leave to propound an Argument) then by the Argument he propounded he was able to do for him, I leave it to the impartial Reader to judge; only adding for his information, that it is the Light and Spirit wherewith Chriſt lighteth every man that cometh into the World, which the *Quakers* direct peo-

ple to: this is evident by their Books and Doctrine. J. B. asserted this Light and Spirit to be the spirit of Antichrist: J. C. affirmed it to be the Light and Spirit of Christ, saying, *Every man is so far enlightned with the Light and Spirit of Christ, as that he is left without Excuse.* But J. B. in the closure of this Assertion of J. C's, excepted against *Heathens* being so enlightned. So these three Priests, all *Episcopal* Priests, differed in Principles amongst themselves. J. D. denyed the Spirit to be given by Measure: J. C. asserted, every man was enlightned with the Light and Spirit of Christ: and J. B. denyed *Heathens*, who are men, to be so enlightned. Again, J. D. denyed the Light of Christ to be saving; but I. C. and I. B. acknowledged the Light of Christ to be saving. These Contradictions of the Priests were noted down, and so kept since the Dispute; and upon these Points at the Dispute I told them, they were like the *Scribes*, *Pharisees* and *Saduces*, who differed among themselves, yet joyned together against Christ; and so they joyned together against us, yet differed among themselves; therefore said I, Go, and be reconciled amongst your selves; to which I. D. replyed, *Reflect not*; I answered, What I said is true.

The Reason which induced me to give this short yet true Relation, is to inform the Reader what Arguments I. C. saith we were canvassing about the Light within, in which he saith, *Many* Quakers *spoke beside* R. H. and would make his Reader believe on the other side, none spoke but I. B. until I. B. gave him leave to speak; when as in the canvassing of this Argument there were I. B. I. D. and I. C. besides what was spoken by the Standers by on their part, as well as that there were some others besides R. H. who spoke on our part.

To give a Relation of much of what was spoken either by one or other, on either side, is not my purpose; but since *John Cheyney*, over the Heads of *John Barber* and *John Davis*, seems to assume a glory of Conquest to himself concerning that Dispute, and would be some-body of himself, therefore he never mentions *John Davis*, and only makes mention of Mr. *B.* as he stiles him, that he may shortly tell his Reader what he hath done, therefore I thought meet to hint a little of what each of the three aforementioned

mentioned Prieſts, as well I. C. as the other two ſaid, that the Reader may not only hear they ſpoke, but ſee ſomething of what was ſpoken by every one of them (and I thought it moſt ſafe to publiſh what was noted down, and kept ſince the Diſpute) in which I have been as ſhort as I well could; and that the Reader may alſo perceive the diſingenuity of I. C. who would have his Reader to believe, that many *Quakers* ſpoke beſides *R. H.* and yet on the other ſide, none ſpoke but *I. B.* and that until *I. B.* gave him leave to mannage an Argument he was ſilent, which was utterly falſe.

Now I ſhall examine *I. C*'s Account of this Diſpute, which is as followeth.

That I. B. *giving him leave to mannage an Argument, for proof that the ſpirit by which the* Quakers *are acted, is not the Spirit of God; that lying upon* I. B. *to prove.*

Reply, John Cheyney hath clipped the Charge; the Charge was (and that which lay upon I. B. to prove) *That the Light and Spirit the* Quakers *are led by, and direct people to, is the ſpirit of Antichriſt*: This being the Charge, it appears by *John Cheyney*'s account, that *John Barber* had not proved his Charge, but it lay upon him to prove; in this *John Cheyney*'s Account is true, that *John Barber*'s Charge lay upon him to Prove: The Wrong I. C. hath done us in this, is clipping the Charge. But to bring them more near together, the *Quakers* are led by the ſame Spirit by which they are acted; and to the ſame Spirit, by which they are led, they direct people: This then ſayes I. C. as ſtating I. B's Charge, The *Quakers* are not acted by the Spirit of God; then not led by the Spirit of God, then direct not people to the Spirit of God; therefore that the Spirit the *Quakers* are acted by, led by, and direct people to, then is the ſpirit of Antichriſt: this then lay upon I. B. to prove, *viz.* his Charge; and having ſtated it upon *I. B.* at the latter-end of the ſaid Diſpute, and ſince laid it in writing before him, that his Charge was falſe, and in a few Lines cleared the People called *Quakers* of it, I ſhall at preſent acquieſce in *I. C*'s grant, that it lay upon *I. B.* to prove, and ſhall now examine what he hath done in proof thereof.

I. C.

I. C. tells his Reader, *He propounded an Argument:* *That the* Quakers *deny the faithful Miniſters of Jeſus Chriſt, and his holy Ordinances and ſo are not acted by the Spirit of God.*

Anſw. If propounding of an Argument were proof that the Argument propounded were true, then J. C. hath done ſomething, in telling his Reader, he propounded an argument to prove the *Quakers* are not acted by the Spirit of God. But if propounding of an argument be not proof, as ſure it is not, that the argument propounded is true, then I. C. hath done nothing as to proof, in telling his Reader he propounded an Argument to prove the *Quakers* are not acted by the Spirit of God; ſo his Argument ends in nothing.

But I. C. tells his Reader, *He proved the Miniſters whom the* Quakers *do utterly condemn, and ſeparate from, to be Chriſt's faithful Miniſters, by this Argument; They teach ſound Doctrine, lead godly Lives, are duely called to the Miniſtry, have their Call and Commiſſion from Chriſt, and he ſeals and confirms their Miniſtry with the Converſion of ſouls*; and if his Reader will but take his word for it, he ſayes, he *made evident all theſe Particulars, and took off all their Cavils and Exceptions*: and yet further, if his word may but find credit with his Reader, he ſaith, *in the judgment of all equal Hearers and Standers by, the* Quakers *were clearly overthrown.*

Anſw. If J. C's telling his Reader, be proof that thoſe Miniſters the *Quakers* ſeparate from, are Chriſt's faithful Miniſters; or if his ſaying he made evident all thoſe Particulars, which was his argument; that *They teach ſound Doctrine, lead godly Lives, were duly called to the Miniſtry, had their Call and Commiſſion from Chriſt*; and that, *he ſeals their Miniſtry with the Converſation of Souls*, were full proof, or any proof at all againſt the *Quakers*, then in the judgement of J. C. his Reader might acquieſce, that *the* Quakers *were overthrown*: But if J. C's telling his Reader he *proved*, and ſaying, he *made all thoſe particulars evident, not ſhewing in the leaſt wherein, be neither full proof, nor any proof at all, as ſure it is not*; then in the Eye of any Impartial Reader, the *Quakers* cannot be overthrown.

This, Reader, is the Subſtance *J. C.* hath done, to prove what lay

lay upon I.B. to prove; Firſt, *He propounded an Argument*: Secondly, he ſaith, *He proved it*, if thou wilt take his word: Thirdly, he ſaith, *He made evident all thoſe Particulars*; but what wiſe man will believe him? Laſtly, he ſaith, *The* Quakers *were overthrown*, if thou canſt credit him; but whether thou canſt or no, this is all the proof thou muſt have; for he quickly tells thee, He *will forbear to make further mention of this Diſpute.*

Well, What I. C. confeſſed lay upon *John Barber* to prove, lies ſtill upon *I. B.* to prove, for all that *I. C.* hath either ſaid or done; and not only upon I. B. but upon I. C. alſo; who, by thinking to take the Thorn out of I.B's Heel, hath ſtruck one full as deep into his own. His propounded Argument ſignifies nothing, but to diſcover his Folly; his ſaying, he proved it, is a meer ſay-ſo, and no more; for he proved no more then I. B. proved, and that was juſt nothing at all. With Converſion of Souls, of which I. C. boaſts ſo much, it was not confirmed that day, that *I. C.* was Victor, and the *Quakers* Overthrown; but on the contrary, Truth that day gaining, and the Prieſts looſing, and that none of the meaneſt or weakeſt of their Hearers, in the account of ſome of them, in whom God's Witneſs being reached that day, ſince ſeparated from them, and joyned to the *Quakers*, through believing in the Light, wherein Fellowſhip with God is, and with the Brethren alſo. Therefore *I.C.* is a Lyar, who ſayes, the Quakers were Overthrown: and although upon the four recited Particulars I was not principally engaged with I. C. but rather my Friend *Alexander Lawrence*, the Matter being taken from I. B. and me; yet I give Teſtimony, and my Teſtimony is true, having the Evidence of God's Spirit with me, that *I. C.* thereby to aſſume the Glory of a Conqueſt to himſelf, hath lyed wickedly, in ſaying, He proved his Argument, and that the *Quakers* were clearly Overthrown: Therefore let his iniquity ſtop his Mouth, and ſhame come over him, and let his Lyes periſh, that Truth may ſtand over his Head, and take place with all impartial Readers.

Since J. C. hath at leaſt charged us to be revolted from the true Miniſters, and I may alſo ſay at the moſt but charged us; for he hath proved no ſuch thing; I might write pretty largely to mani-

 feſt,

ſelf, that neither he, nor any of his Brethren the Prieſts, from whom we have turned away, are faithful Miniſters of Jeſus Chriſt, neither are duly called to the Miniſtry, nor have Commiſſion from Chriſt. But becauſe it is only the Examination of his Account concerning that Diſpute at *Croton* I here intend, and finding no tract of his further to prove that he and his Brethren are faithful Miniſters of Chriſt, duly called and commiſſionated by Chriſt, but his bare word, which is of little eſteem with many; and it is nothing ſtrange though it be ſo; for I know not how that man who playes the Hypocrite and Diſſembles with God, and utters Untruths to the Searcher of Hearts, ſhould have eſteem with good men; for if he will lye to God, he will lye to men; and what Credit ſhall be given to his Word.

And becauſe ſeveral Brethren, whoſe Books are extant in the World, in which theſe things are thoroughly treated of, have fully proved theſe things, which may be ſeen by ſuch as read them; I ſay, many have written, and copious and plentiful are the Books, in which ſufficient proof of theſe things may be ſeen by any who reads them with a ſingle Eye; yet I refer the Reader, who is deſirous to be informed, to a Book entituled, *The Prieſts and Profeſſors Principles*; and alſo to *William Gibſon*'s Book, entituled, *The Life of God, which is the Light and Salvation of men, exalted*; which is an Anſwer to ſix of *John Cheyney*'s Books, in which, whoever reads, if ſimple-hearted, may be rightly informed; and in pag. 120. of the ſaid *W. G*'s Book, may read J.C's own Teſtimony concerning his Church, which agrees not with his forecited Boaſts of their Miniſtry and Doctrine, but contradicts himſelf.

So I ſhall leave the Diſpute at *Croton*, that I may examine J.C's Relation of the Diſpute at *Arley*; in which I expect to find him the ſame I. C. to boaſt of Victory, though he fled the Stage; which if ſo it prove, it will ſomething reſemble the running Bird, which, when got home, crows loud upon his own Dunghil.

J. C. in p. 1. of his *Warning to Souls*, ſaith, *For ſundry Reaſons he is purpoſed to make a brief Relation of his Diſpute with the* Quakers *at* Arley.

Rep.

Reply, In this the man is well-nigh as good as his word; for of that whole confused Treatise, which contains twenty five pages, I think there is not above four pages, if collected, of what was spoken at that Dispute; and of those four pages, so far as I perceive, not thrice four lines of what I C. sayes I spoke; and of those lines, I think not six line of what I spoke; which Lines, had they been left out, then had I. C. according to his word, made a brief Relation of this Dispute.

For his Relation made, together with his whole Treatise, I find not the recital of a word spoken by any *Quaker* in that Dispute; but *R. H.* so that if the thing intended was a Relation of a Dispute with the *Quakers*, herein *J. C.* hath come short; for *Roger Haydock* is not *Quakers*: but if it was, as I rather think (though mist in the making) intended to be a Relation of his Dispute, to tell his Reader what he said, and what he did, and what a Conquest he made, and how the *Quakers* were overthrown (though indeed it was quite otherwise) much like his account of the afore-mentioned Dispute at *Croton*, in which there is not one word of what any *Quaker* said; then *J. C.* hath on that hand over-reached; especially in telling his Reader, that R H. spoke what he spoke not, nay, what he ever abhorred to think, *viz. That God did no where command us to walk according to the Scriptures*, pag. 21. of his *Warning*, &c. To which at present I say, it is a Lye, and a wicked Slander; and concerning it I shall say something more hereafter.

This is one Character of his Relation, and no question, but if he have that Impudence, as to make R H. speak as he would have him, he will have Confidence enough to speak what he pleases for himself in composing his Relation, in order to perswade his Reader, R. H. *was confuted and silenced, and the* Quakers *were overthrown.*

But if his Reader be a Wise Man, he will not judge of things before the time: *Lyes* are said to be *lite, and often spread far, and False Reports often get the start, and go before*; and sometimes that side hath cryed, *Victory*! which hath run away; Fools have believed them; but Wise Men have waited to know the Truth, who got the Day; and to such, the first Report to be false (and

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the Folly of them that believed it) was made manifeſt in due time.

But to come to J. C's Relation, in order to examine it, ſo ſoon as I can reach thereunto, it is my purpoſe; but by the way *John Cheyney* mentions a *Paper*, which I came to him with the day after the Diſpute at *Croton*, *which*, he ſaith, *was written to prevent a Brother of a godly acquintance, who was inclining to* Quakeriſm; in which Paper he ſaith, *He had charged their Religion to be Antichriſtian and Damnable.*

Rep. This Paper J. C. mentions, was ſhewed me by a Friend ſeveral dayes before the Diſpute at *Croton* (or that I knew to have a Diſpute with J. B.) who for the ſake of the Young Man then lately convinced, deſired me to write ſomething in anſwer to it: I peruſed it, and found the Charges very wicked; but there was no Name ſubſcribed to it; I gave it to the Friend again, looking upon it to be no other then a *Reproachful Libel*: The Friend told me, *He believed* J. C. *writ it*, and was urgent upon the Young Man's account to have it anſwered; whereupon I ſaid, *let ſome Friend ſhew it to* I. C. *and if he own it, and will ſubſcribe his Name to it, ſomething then may be done.* So the Friend took it with him.

After the Diſpute at *Croton*, I went for Lancaſhire, and in *Warrington* met providentially with ſome Friends, who were about to go to I. C. with the Paper; they deſired me to go along with them; at whoſe requeſt I took the Paper, and went with them, ſhewed it to I. C. who read it over, afterwards owned that he writ it, but would not ſubſcribe it, neither give it me again, but alledged, the Paper was neither Ours, nor His, but God's, *and Providence having ordered it to his Hand again, he would keep it*: I told him, Whereas he had wronged us, if he would acknowledge it, we would paſs it by: he deſired, after ſome Debate about the Paper which he had in his Hand, to read it over again; he read it, that the ſtanders by did hear it; afterward he ſaid to one of his Friends, who ſtood by him, *He thought there was nothing in it but what might be ſtood by*; his Friend aſſented to what he ſaid: I told I. C. *It was very unlike a Miniſter of Chriſt, to give forth a Paper as a Miniſter, and afterward deſire to read it over, to ſee whether he could ſtand by it or not; he ought to*

have

have conſidered that, before he gave it forth: Yet ſtill he refuſed to ſubſcribe, until ſome of our Friends would firſt draw him a Copy of it: if he would have ſubſcribed it, after the ſecond peruſal of it, I promiſed he ſhou'd have a Copy of it, before it went out of the Room; but he refuſed: ſo I having a Journey before me, could not well ſtay longer, but came away, the Paper ſtill unſigned; yet left with Friends, that if he did ſign it, to ſend it to *Alexander Lawrence* (who was the day before engaged with him in the Diſpute) becauſe I had a Journey to go, and was uncertain of my return home. *J. C.* did afterwards ſign the Paper, and Friends ſent it to me; my return home being ſooner then I expected, I met with it, writ to *J. C.* reduced the whole into ſeven Heads or Charges, which I ſhall here inſert.

Firſt, *The* Quakers *Religion is new, and ſo new that* (he ſayes) *he can remember ſince firſt it came up.* 2dly, *That it is worldly and fleſhly.* 3dly. *That it is bred and fed by Ignorance and Pride.* 4thly, *That it is Uncharitable.* 5thly, *Its Principles are contrary to Truth and Godlineſs.* 6thly, *It is againſt God's Spirit, the Scriptures, and Chriſt's Miniſters.* 7thly, *That the* Quakers *are ſuch as are deſcribed by* Paul, Rom. 16, 17, 18. *who ſerve not the Lord Jeſus Chriſt, but their own Bellys, and by good words and fair ſpeeches deceive the Hearts of the Simple, &c.*

Theſe ſeven Charges I put him upon the proof of, and to give me his eſſayed Proofs under his Hand: he writ to me again evading Proof; I replyed; and ſeveral Letters paſt betwixt us: I put him upon proof by Writing, his Charges being written; he ſhuffled, one while counting it great coſt to buy the *Quakers* Books, and great labour to ſtudy them fully and elabourately to confute our Cauſe; by which I told him, It appeared he could charge deeply without buying our Books or ſtudying them, even at all adventures; but his Mouth was more open to charge then prove: Another while urging a Diſputation, *it being a ſhort way to put an end to Religious Strife, occaſioned by his Paper*: I replyed, He would have leſs then full Proof to ſerve us; and ſlubber things over, which is a common thing when people grow weary of what they have undertaken.

I would have kept him to the proof of his Charge by Writing,

but he absolutely refused, and challenged a Dispute, which was consented to, and agreed upon, to be at *Arley*, as before: When we came upon the Stage, he would have excused himself, saying, *He did not challenge the Dispute*; which was a wicked Lye, as I shall make appear: all Lyes I know are Wicked; but his Wickedness in this exceeded; that though he was guilty, he would have rendered me to be the Challenger of the Dispute, and himself clear: Upon this I earnestly urged the reading of what Letters had passed betwixt us, which would have decided that matter; he refused; I told him, if he was not ashamed to stand by what he had written, let the Letters be read; for they would manifest who challenged the Dispute: he still evaded, alledging, together with some of his Abettors, *it was but a shuffle in me*: I reminded him of his Promise, which was, *That the Letters should be read*, which would give people an inspection into the Matter; to which I engaged him in the embracing of his Offer of Disputation, He regarded not his Promise, but broke his Covenant, still declineing the reading of them, and laboured to perswade the People, it was Evasion in me to keep from the Charge: Whereupon I replyed, *John Cheyney*, confess thou challengedst the Dispute, and I will pass by the reading of the Letters, and come to the Paper of Charge, to which he granted; yet the Auditory being large, many did not either hear him, or so apprehend him, as afterwards I was informed. But though at the Dispute he absolutely denyed at the first that he challenged the Dispute, yet in his Relation, pag. 3. he saith, *He* PROVOKED *me to a publick Dispute*; and that the Reader may underderstand how he provoked me, I shall give some Citations out of his Letters, in which I will not wrong him one Tittle.

In his Letter of Date *July* 24. 1676. he begins thus, Roger Haydock, *if thou be able to defend thy Religion*, John Cheyney *calls thee forth to maintain it*——And in the same Letter, *I would have thee and me to Dispute it out: Why art thou not as forward to Dispute with me, as with* John Barber? —— Again, in the same Letter, *I am constrained by the Unreasonableness of a Declining shuffling Adversary, who calls for Proofs in Writing, and will neither say Yea nor No, he will Dispute or no, as distrusting himself, or*

his

his Cauſe, or both—— Once more in the ſame Letter, even to a Tautology, *But what the matter is, I cannot tell,* Roger Haydock *will not yield me an Anſwer,* pro *or* con, *he will or he will not.*

Likewiſe in his Letter of Date *Auguſt* 28. 1676. I being under Reſtraint for my Teſtimony, he writes thus; *If thou canſt not procure thy Liberty, ſend to any one of thy Brethren—Chooſe out any one, or one for one day* [Mark] *and another one for another day—and when thou art at liberty, ſend to me, and I ſhall be ready for thee alſo.*

Theſe, Reader, are ſome of his daring Challenges; I ſhall not trouble thee with my Anſwers thereunto; my intent chiefly being to give thee to underſtand, that J. C. [and not R. H.] challenged the Diſpute; and who reads this, that heard J. C. that day affirm, he did not challenge the Diſpute: but R. H. if not byaſſed in judgment, can do no leſs then conclude, that one of the firſt things J. C. inſiſted upon was a Lye, viz. *That* R. H. *challenged the Diſpute.*

That J. C. is a Lyar, his Mouth and Pen both beſpeak him ſo to be. (Reader, the words, *lye* and *lyar*, thou mayeſt bear, being plain *Engliſh* words, and uſed in Scripture) For he hath ſpoken and written as many Lyes and Contradictions as ever any I have heard or read of, who have aſſumed to themſelves the Title of *Goſpel-Miniſters*; if they were all collected which I have heard from his own Mouth, and read in his Books and Papers, the Catalogue thereof would fill up ſeveral pages; ſome of which Lyes and Contradictions may be ſeen in the *Skirmiſher Defeated*, by *W. P. The Skirmiſher Confounded*, by *R. H. The Life of God, which is the Light and Salvation of men, exalted*, by *W. G.* which Book of *William Gibſon*'s ſo entituled, is an Anſwer to *J. Cheyney*'s ſix Books, and comprehends a great part of his ſeventh Book, entituled, *A Warning to Souls, &c.* eſpecially concerning ſome of the Heads we diſputed on, which makes my Work the ſhorter, otherwiſe I ſhould fully have handled every particular Head; but being laid down in his *Sermons of Hypocriſie*, and other Books already anſwered by *W. G.* I ſhall briefly paſs through them, recommending his Book to the Reader for further information. And though in the three fore-mentioned Books, many of his

Lyes

Lyes and Contradictions be publiſhed; yet in this Treatiſe alſo ſhall I add ſome more of his to the number thereof.

J. C. again, before he comes to give his Relation in the third page, ſaith, *If* R. H. *could have been quiet, and let him alone, he had not ſaid or done any thing after the ſaid Diſpute at* Croton *ended.*

Rep. By this J. C. would perſwade his Reader, that R. H. and the *Quakers* have loſt by medling with him, and that they have brought this Staff to their own Head. But ſure it is, the *Quakers* have not loſt, but gained, Truth prevailing; but the poor unskilful Skirmiſher (both rude and diſtracted) and that by his own Confeſſion) hath loſt by medling with the *Quakers*; this is very evident to many ſober impartial people: I may ſay to ſome, that once looked upon J. C. to be what he was not, viz. *a Miniſter of Chriſt*; but having diſcovered him like a Serpent in the Graſs, have turned from him, whom the *Quakers* both by Diſputation and Writing have proved a Lyar and a Deceiver, and this is juſtly come upon him; yet this proud, Vain-boaſter, blinded and hardned in Error, drowned in Conceit, which is as a Conſumption to him, waſting his reputation amongſt many ſober men, and ſpurred on with Envy and Malice againſt the Truth, and the Friends of it; he is crying, *Conqueſt* and *Victory*, like a Man beſides himſelf, as well as the Truth, a diſtracted Man; Why not diſtracted in this as well as in his Prayers? Would any but either a Fool, or a man diſtracted, after he had left the Stage, being ſufficiently proved, before he went, a Lyar and Deceiver, be ſo audacious and deſperately wicked, as to publiſh to the World, that *he had overthrown the Quakers?* But what if a man ſhould query, *Hath* John Cheyney *with running away Overthrown the* Quakers? A Fool might quickly anſwer, *Yes*: but ſure a Wiſe Man would be more deliberate; he would not believe that ſuch a Victory could be obtained by him that fled, but rather the contrary; not a Conqueſt to him that perks up and cryes, *Conqueſt*, before he begins; nor yet he that runs away, and cryes *Victory*, when he is gone; but rather he, who having made a ſolid encounter, defeated his Enemy, ſtands his Ground when his Adverſary is fled.

Now, that the *Quakers* were not overthrown, there are ſome Hundreds

Hundreds of people witneſs, who were at that Diſpute, and know it right well; who likewiſe know that R. H. (however it was with J. C.) did not forſake the Stage, and leave his Opponent thereupon. And if I ſhould not have put Pen to Paper, I am ſatisfied there are ſome hundreds of people, who were there that day, would not believe the Relation J. C. hath publiſhed of that Diſpute, but judge him to be a Lyar: yet for the Truth's ſake, and for the ſake of many ſimple-hearted people, who were not there, but may take things upon Truſt, and judge my Silence a Conſenting, that J. C's Relation is true, therefore as briefly as I may, without wrong to the Truth, I ſhall examine his Relation, being now come to it.

I. C. pag. 3. ſaith, *He divided the matter of his Diſpute and Charge againſt the* Quakers, *into 1ſt matters of Doctrine; 2dly, matters of Practice.*

I think it pertinent to the matter, here to inſert the Charge I put J. C. upon to prove, viz. *That the* Quakers *Religion is againſt Gods ſpirit*; this was the firſt Branch of one of the ſeven Charges recited before.

To prove this Charge J. C. aſſerted, *That the* Quakers *Religion held forth Blaſphemy*, viz. *That the ſoul of man is God*; and to prove it quoted *G. F's Great Myſtery*, pag. 90, & 29.

Reply, I denyed that the *Quakers* held mans Soul to be God, and renounced that Doctrine as Blaſphemy, whereof *G. F.* and the *Quakers* Religion are clear.

Now *J. Cheyney* in his Relation ſayes, *Having nothing that they could object, but only that* Fox *doth not expreſly ſay, that the ſoul is God.*

Rep. In this I. C. is a Lyar; G. F's words I owned, and ſaid, they did admit of no ſuch conſequence, as that mans Soul is God. But I told him, he wreſted and perverted G. F's words and meaning, as he did the Scriptures.

G. F. queried of the Prieſts, *Is not the Soul, coming from God, infinite?*

I affirmed, the Breath of Life, which God breathed into man, the Life and Spirit, which came forth from God, the Life of mans

Soul, or by which man became a living Soul, was infinite; and *G. F's* words were found.

J. C, affirmed, *There was nothing come forth from God which is infinite and without beginning.*

I replyed, The Son of God came forth from God, yet the Son of God was infinite and without beginning; to which J. C. was silent.

This my Answer was according to Scripture, *John* 8. 42. Jesus said, I proceeded forth and came from God; this was he who said, *John* 17. 5. O Father, Glorifie thou me with thy own self, with the Glory which I had with thee before the World was: *Vers.* 24. For thou lovedst me before the Foundation of the world. *John* 16. 27, 28, 30. For the Father himself loveth you, because you have loveth me, and have believed that I came out from God. I came forth from the Father, and am come into the World. Again, I leave the World, and go to the Father, by this we believe, that thou cameſt forth from God.

Again, I. C. asserted, *There was nothing in man that is infinite.*

I replyed, The Breath of Life breathed into man, the Spirit of God in man is infinite.

This was according to Scripture; *Gen.* 2. 7. And breathed into his Nostrils the Breath of Life. 1 *Cor.* 3. 16. Know ye not that ye are the Temples of God, and that the *Spirit of God dwelleth in you.* *Mat.* 10. 20. The *Spirit of your Father, which speaketh in you.*

Mark, The Spirit of *God* was in men, dwelt in them, spoke in them; so according to the Scriptures, God's Spirit, which is infinite, dwells in man, and speaks in man, even the Spirit of Truth, which proceedeth from the Father, *John* 15. 26. So there is something in man that is infinite.

Now, Reader, is not I. C's assertion, *There is nothing come forth from God, which is infinite, & without beginning*; and that *there is nothing in man which is infinite*, plainly manifest to be contrary to Scripture? Hath not I. C. denyed the Son of God, who came forth from God, to be infinite, and without beginning? Hath he not also denyed the Spirit of Truth, which proceedeth from the Father, to be infinite, and without beginning? And is not J. C. a

Lyar

Lyar againſt the Scriptures, a Lyar againſt the Son of God, a Lyar againſt the Spirit of Truth? And is not this Blaſphemy to deny Chriſt, the Son of God, who came forth from God, and the Spirit of Truth, which proceeded from the Father, to be infinite, and without beginning?

For I. C. ſaid expreſly, *There was nothing came forth from God, which is infinite, and without beginning.* And is not J. C. a Blaſphemer, in denying the Son of God, who came forth from God, and the Spirit of Truth, which proceedeth from the Father, to be infinite, and without beginning? let the Reader judge.

I have examined I. C's Relation in this particular, the ſubſtance whereof is, *The* Quakers *do hold mans Soul to be God? and that they had nothing they could object, but only that* Fox *doth not expreſly ſay, the Soul is God.*

As to the firſt, the impartial Reader may plainly ſee, it is a falſe accuſation; and as to the ſecond, it is a Lye, which Lye doth ſtand deſervedly upon I. C. who either was ſo buſie pondering upon his Notes, and gathering up his Papers, that he minded not what was ſaid, or heard not that any more was ſpoken but what he relates; a thing ſcarce poſſible in a Diſputant, if he was not diſtracted; or elſe it is wilful ignorance and deſperate wickedneſs in him to ſay, *Having nothing elſe that they could object, &c.* But he that is ſo impudent, as not only to play the Hypocrite, and diſſemble with God, and utter Untruths unto him, but publiſh it to the World, as in his Book, *Call to Prayer*, pag. 141. I may not queſtion but ſuch a man hath impudence enough to lye againſt the *Quakers*, and publiſh his Lyes to the World: but *God will judge the lying tongue.*

Friendly Reader, As for *John Cheyney*'s Cavil againſt *G. F.* concerning the Soul, it is already lately and ſoundly anſwered by *William Gibſon*, in his Book, entituled, *The Life of God, which is the Light and Salvation of men, Exalted*; which Anſwer take as followeth, for thy further ſatisfaction; it is judged meet to give thee the advantage of ſeeing it here, becauſe when this Book comes to thy hand, it may be thou mayeſt not have the opportunity of ſeeing his.

Concerning

Concerning the Soul *of Man.*

JOhn Cheyney, thou quarrelleſt at *G. Fox* his words, where he ſaith ſomething concerning the Soul, in his Book, entituled, *Great Myſtery*; thou and ſome others of thy quarrelling Brethren would inſinuate, as though he did hold or affirm, *That the* ſoul *is God*; but who reads his Treatiſe in the ſaid Book upon that ſubject without prejudice, in the Fear and Love of God, ſuch may ſee that he diſtinguiſheth plainly between Chriſt, God and the Soul of Man, ſee *Great Myſtery*, p. 91. where *G. F.* hath theſe words, viz. *The* ſoul *being in the Death, in Tranſgreſſion, ſo mans ſpirit there is not ſanctified*——*And the* ſoul *is in death* —— Again, in the ſame page, after he hath uttered ſeveral words in anſwer to the Prieſt about the *ſoul*, he hath theſe words, *viz. So the living of the Soul, and the ſpirit ſanctified, that diligent hearkning is come to, where the Counſel of God is ſtood in, his Voice heard, his Hand felt, that the Soul comes up into, that comes from him, from God; that is living and immortal, and gives a creature its feeling and ſenſibleneſs through things, and ſo the covenant of God comes to be received, wherein the* ſoul *lives*——In the ſame page he hath theſe words, viz. *Now where the Light is hated, that of God within tranſgreſſed that doth pertain to the righteous Law of God, and anſwers it (there) the ſpirit of man is not ſanctified, and mans Underſtanding darkned, the higher Power is denyed the* ſoul *comes into death, tranſgreſſing of the law is known, the witneſs buried, which ſhould guide the mind, whereby the* ſoul *ſhould live in the diligent HEARKNING, thereby comes man to be defiled, and his ſpirit, and body and mind, whereby he glorifies* NOT *God in his body, and ſoul and ſpirit* —— Again, in the ſame page thus, *And every one that cometh into the World having a light from Chriſt, the ſecond* Adam, *the Biſhop of their ſouls; ſo every one being turned to the ſame light, which Chriſt, the ſecond* Adam, *hath enlightned them withal, they ſhall ſee the Biſhop of their ſouls, Chriſt, the Power of God*—— Again, in the ſame page thus, *So every man that cometh into the world,*

world, having a light from Christ Jesus, the way out of the fall, the second Adam —— *Receiving the Light, they receive their Redemption and sanctification, whereby their spirits, bodies and souls are sanctified.*

J. C. here *G. F.* speaks of the Soul of Man in several states and conditions; *first*, in Death, and Transgression. It is very certain that *G. F.* doth not believe, that God ever was or can be in Transgression; and therefore it is certain, that when he speaks of the Souls being in Transgression, that therefore he doth not mean or intend, that God's Essence or Being, in any measure or part is in Transgression, or ever can be so.

Again, He speaks of the *living of the soul*, and the *spirit sanctified*, and saith, that *diligent hearkning is come to*, where *the Counsel of God is stood in, his Voice heard, his Hand felt*; that the Soul comes up into, where the Soul lives; note J. C. here he speaks of the Souls living, and of its HEARKNING: it is evident here, that *G. F.* doth not mean, intend, or believe, that God should hearken to himself, or that by not hearkning to himself, that he should come into Transgression and Death; or that by hearkning he should be redeemed or sanctified; for *G. F.* believes, that God is unchangeably Holy, without any Variation or Mutability.

Again, *G. F.* speaks of receiving God's Counsel, and standing in it, by which the Soul comes to live. Now it is certain, that *G. F.* believes not, that God could possibly go or act against his own Counsel, and so come into Transgression and Death; but it is clear, that *G. F.* believes, that when Gods Counsel is not stood in by man, who was made a living Soul, that then he goes into Transgression, and his Soul comes into Death; and this was fulfilled in the first *Adam* (who was made a living Soul) by his going out of the Counsel of God, he became a Transgressor, and his Soul was brought into Death thereby: But as the Apostle saith, *The second* Adam *was made a quickening spirit*, which second *Adam* is Christ, the promised Seed, which bruiseth the Head of him that first led man out of the Counsel of God, whereby his Soul was brought into Death; who believes in him who lighteth every one that cometh into the World, he raiseth

the Soul out of Death, being the Captain of its Salvation, and the Bishop of it.

Again, Soul being taken for Life, as sometimes it is; God is the Life of Lives, or great Original Soul of Souls, being that one infinite Being, by which all other Beings in the beginning of the Creation were brought forth; and by whose Word, Life and Power they exist and are upheld: And *G. F.* speaking in answer to the Priests about the Soul, saith, *God breathed into* MAN *the Breath of Life, and* HE *became a living soul; for that which came out from God was the cause that* MAN *became* alive, *A LIVING SOUL.* Upon the afore-cited words in *Genesis*, G. F. pag. 68. querieth of the Priests thus, *And is not this of God? And God, who hath all souls in his hand*; here, and in this latter sense it doth appear, that G. F. takes that word *soul* for *life*, or that Breath by which man lived, or was made a living Soul; and this Breath of Life by which man lived, or became a living Soul, IS OF GOD, thus G. F. and the *Quakers* believe; and also that this Breath or Life cannot transgress, or be in Transgression, though the Motions of it IN THE SOUL MAY be quenched, and it grieved; for so it is when Man hearkens unto, and takes COUNSEL at the serpent, who first drew man from Gods COUNSEL; and thus, as it is written, *God is grieved with the Wicked every day.* His displeasure or grief is, because he would have Man to hearken to his Voice, and be saved; but man WILL NOT, as God complained of old, *They rejected all my* COUNSEL, *and would none of my* REPROOF.

In this latter sense, taking the Soul for that Life or Breath, by which Man lived or became a living SOUL; this, as G. F. saith (p. 68.) is *infinite*; which he must needs intend, as his own words do import, being taken in their own proper and genuine sense.

It appears in G. F's Controversie with the Priests about the Soul, that he takes up the word SOUL, and speaks of it under three Considerations, 1st, *The* soul *of Man* in transgression *IN DEATH*; 2dly, *The* soul *of Man* in the Restoration *IN LIFE*; and 3dly, He speaks of the word SOUL, as being that Breath of Life which came forth from God, by which MAN LIVED, or BECAME A LIVING SOUL,

SOUL, which Breath and Life is of Gods Being, and infinite, as I ſaid before.

Thus it appears, that the Spirit of God, the Light of Chriſt within, the Breath of Life, and the *Quakers* Religion and G. F. are all clear from J. C's wicked Charge, and J. C. is a Lyar, whoſe Work hath been, both by Diſputation and Writing, to prove that the *Quakers* aſſert man's Soul to be God, and ſo charge God to be guilty of ſin; becauſe mans Soul ſins, therefore God ſins: this wicked Blaſphemous aſſertion and conſequence (he would have faſtened upon the *Quakers*, which) we do utterly deny. But J. C. hath failed in his purpoſe, and the *Quakers* are clear of holding man Soul to be God: and J. C's falſe Charge, *That the* Quakers *Religion is againſt Gods Spirit*, remains unproved, and like to remain unproved. What J. C. hath done is this, He hath brought one wicked Charge to prove another by, and both alike are utterly falſe: and what J. C. intended UNJUSTLY to have faſtened upon the *Quakers*, is it not in a great meaſure juſtly fallen upon his own Head? For, whereas he ſayes, *The* Quakers *do plainly hold mans Soul to be God*; therefore when man's Soul ſins, God ſins; is it not clearly evident, that J. C plainly holds the Light within, the Light of Chriſt in man, wherewith Chriſt lighteth every man that cometh into the World, *Joh.* 1. 9. ſomething of God in man, Light and Spirit, to be mans ſoul, to have a hand in ſin, to be guilty as being himſelf, and in Hell to be a ſelf-tormenting Light? I ſhall give ſome quotations out of his Book, entituled, *Quakeriſm ſuverted*, and query a little thereupon, and ſo leave it to the impartial Reader to judge. Pag. 21. of the ſaid Book J C. ſaith, *Every man hath a Light within him*; and ſo we ſay, that Jeſus Chriſt is the true Light, which enlighteneth every man that cometh into the World, *John* 1. 9. Pag. 28. *Hath not every man a Light within him* [Mark] *given him to be his Guide, his Monitor?* Pag. 27, 28. *In every man there is ſomething of God, and ſomething of Satan, fleſh and ſpirit, Light and Darkneſs.* Upon which I query, If ſomething of God in oppoſition to *ſatan*, *ſpirit* and *light*, in oppoſition to the *fleſh* and *darkneſs*, is it not the ſpirit of God, who is a ſpirit, *Joh.* 4. 24. is it

not

not Light of God, who is Light, and in whom is no Darkneſs at all? 1 *John* 1. 5. J. C. ſayes, it is ſomething of God, Spirit and Light; is it not then the Light and Spirit of God, according to Scripture? 1 *Cor.* 12. 7. Pag. 34, 35. he ſayes, *If the light within never did err, nor can err, it is the ſame to ſay, the Soul of man never did err, nor can err*: Pag. 35. *When we ſay, the* Light *ſmiteth or convinceth, excuſeth or reproveth, its but the ſame to ſay, the Soul doth return upon it ſelf.* Upon which I query, whether that which convinceth and reproveth the Soul for ſin, be not the Spirit of Truth which reproves the World of ſin? according to *John* 16. 8, 1. And if the Spirit of Truth, which convinceth and reproveth the Soul for ſin, then whether he doth not plainly hold the ſpirit of Truth to be man's *ſon*? Pag. 34. he ſaith, *The Light hath a Hand in all Thought-ſins, inward Heart-ſins, Tongue-ſins and Life-ſins.* Pag. 36. *Every ſin I commit the Light within is guilty, as being my ſelf.* Pag. 34 *The Light within in Hell is turned into a ſelf-tormenting Light.* Is it not clearly evident from theſe Quotations out of his Book, that J. C. hath aſſerted the Light within, the Light of Chriſt in man (wherewith, according to *John* 1. 7. Chriſt lighteth every man that cometh into the World) ſomething of God in man, Light and Spirit to be mans *ſoul*? to have a Hand in ſin, to be himſelf guilty of ſin, and in Hell to be a ſelf-tormenting Light? and is not this Blaſphemy? and is not J. C. a Blaſphemer? and if J. C's Religion hold forth and maintain this Doctrine, is not J. C's Religion guilty of Blaſphemy? and if I. C's Religion be guilty of Blaſphemy, is not I. C's Religion againſt God's ſpirit? and hath not I. C. made a Pit, and digged it for the *Quakers* and their Religion, and is not I. C. and his Religion fallen into the Ditch which he made? let the Reader judge.

The next thing in I C's Relation, that here I ſhall take notice of, is in pag. 6. he ſaith, *The* Quakers *do utterly make void the Scriptures; this* (ſaith he) *was proved at the Diſpute.*

Rep. Was ever any pretended Goſpel-Miniſter more void of ſhame then is this I. C. to publiſh ſuch Lyes to the World? what more falſe then to aſſert, we make the *Scriptures* void? and what leſs true then to ſay, he proved it? O wicked man of ſlander in the

the one, and ſhameleſs impudent Lyar in the other. I do believe I might have the Teſtimonies of ſome hundreds of people (who were Auditors at the ſaid Diſpute) that *J. C*'s Relation is falſe, if I needed thereunto: but it may be he thinks the Title of a *Miniſter of Chriſt*, will give him Credit, where his Lyes are broached, with people to believe what he ſayes is true, eſpecially againſt R. H. by him ſtiled a *Sect-maſter*: R. H. expects to fare no better from him then the Diſciples of Chriſt did from his Generation, the *Scribes*, *Phariſees* and *Hypocrites*, who called them peſtilent Fellows, Seducers, Enemies to the Law and Scriptures, all which J. C. is guilty of againſt the *Quakers*, as the generation he is of was againſt the Diſciples; ſo it is evident, he is in the Foot-ſteps of that generation: *J. C.* might have remembred, the Truth was by his Fore-Fathers (in whoſe ſteps he is reſiſting the holy Ghoſt (holy Spirit) as they did) called a *ſect*; and no doubt but the Apoſtles were accounted *Sect-maſters* by *J. C*'s Predeceſſors, as well as R. H. is ſtiled a *Sect-maſter* by him; for the Truth's ſake (which proſpers and prevails) R. H. can bear it; and J. C. hath diſcovered himſelf, and manifeſted his Folly: but perhaps he thinks, whatever he ſayes or writes, whether Slander, Lye or Scoff, his Coat will bear him out; but if ſo, his thoughts will deceive him; for there are many will not ſo take things upon truſt, neither from him nor any of his Brethren, either becauſe of their *Black Coat*, or *White Coat*; but him will reprehend and judge for his Slanders, Lyes and Scoffing. Sure I may ſay, a Lying ſpirit hath enterod him, and acts him (and it is againſt that ſpirit my controverſie is, I have love and good will to the Creature) for the Scriptures were that day owned by us in their place, as they have ever been by us ſince we were a people to Gods Praiſe.

J. C. had Will enough to have proved all he hath ſaid, but he wanted Power, Truth being ſtronger then all: Neither had he ſo much skill as baſeneſs, nor honeſty as impudence; he laboured by indirect means to accompliſh his wicked end; but fell ſhort, and inſtead of *glory* reaped *ſhame*: and why may I not uſe his own expreſſion, publiſhed to the World (only inſtead of the word

Foes put in *Opponent*) and ſay, *In this* J. C. *came poorly off, as when he prayed, his Opponent being too hard for him?*

There were ſeveral that day (his Baſeneſs and Wickedneſs being diſcovered and laid open) cryed againſt him; and one called aloud unto him, and openly aſſerted *J. C.* to be a *Lyar*, and offered to prove it to his Face, and ſaid, *He was No Quaker*: But when *J. C.* had produced the *Baptiſts* Book, which he would have made the people to have believed was one of our Books, out of which he brought a Quotation; I asked to ſee the Book; he refuſed; I preſſed again to ſee it, not ſo much queſtioning the Book, as that he had wronged the words in reading them; he again refuſed: I promiſed, if he would let me have our Friends Book to read the Quotation my ſelf, I would do the like for him, with any Book I produced, if requeſted; when he ſaw I would not be ſatisfied, but preſſed ſtill to ſee the Book, then he confeſſed, *it was the Baptiſts Book*, and impudently aſſerted the Quotation was *right*, and that *they had truly ſtated our Friends Aſſertion*; but his diſingenuity thereby appeared, he being laid open, and many ſaw him baffled in his undertaking. He alſo gave other forged Quotations, which he would have had the people believe were our Friends Aſſertions; yet all would not avail, to prove the *Quakers* Religion was againſt the Scriptures; a ſecond Branch of the afore-mentioned Charge; which in order to prove, he aſſerted, that the *Quakers made the Scriptures uſeleſs, and utterly void*; alledging, *that if the Scriptures were not the Rule of Faith, they were uſeleſs, and utterly void*; quoting the ſecond of *Timothy*, 3, & 16.

To which I replyed, I deny the *Quakers* do make void the Scriptures; but that they own them, I affirm; and that they are profitable to the Man of God; but there is no Man of God without God's Spirit: it is the Spirit of God that makes a Man of God; and it is the Spirit of God, which was the Rule to the Man of God, before the Scriptures were written; and that which was the Rule to the *man of God*, is the Rule to the *man of God*; that which gives Faith, is the Rule of Faith, and that is the *ſpirit of God*, which gave Faith, and was the Rule of Faith be-

before the Scriptures were written; yet this makes not the Scriptures uſeleſs; for the *man of God*, who walks according to this Rule, the Spirit, lives the Life the *ſcriptures* declare of; and to ſuch a Man the *ſcriptures* are profitable, though he cannot ſet the *ſcriptures* above the *ſpirit*, which gave them forth; yet owning them in their place, hath a more real eſteem for the *ſcriptures*, then that man who cryes them up for his Rule, yet walks contrary thereunto, and ſhort of the Life the *ſcriptures* teſtifie of.

John Cheyney ſaith in the ſame page, R. H. *would not ſay that the Scripture were no Rule at all——but he affirmed, that they were not the Rule.*

Rep. This grant of J. C's proveth I did not make the Scriptures uſeleſs and void; I aſſerted as before, that the Spirit is the Rule of doctrinal ſaving Faith; for that which is more univerſal then the *ſcriptures*, which was the Rule of Faith before and ever ſince the *ſcriptures* were written (to wit) of ſaving Faith, is the Spirit which gave Faith, and ruled it; and gives Faith, and rules it; for, what it was, it is; and what it is, it will forever remain, becauſe unchangeable. And I further add, that that which the Saints walked in, was their Rule, and that was the Spirit, *Gal.* 5. 16. *Walk in the Spirit, &c.* Yet is not the Scriptures made void, but fulfilled: This is but a falſe Suggeſtion of J. C. that *Scriptures are either the Rule or uſeleſs*; for he that walks in the *ſpirit*, comes in meaſure to know the *ſcriptures* fulfilled.

It is the *ſpirit of God* which gives ſaving Knowledge; and that which gives ſaving Rnowſedge, is the ſaving Rule, one to all God's People throughout all Ages of the World ſince *Adam* was created; his Rule before he fell, his Rule as he came up again in the ſame Life from which he fell; *Enoch*'s Rule, in which he walked with *God* before the *ſcriptures* were written; the Prophets Rule, *who ſpoke forth* ſcriptures *by God's Spirit*, who were Prophets before the *ſcriptures* they ſpoke forth (by *God's ſpirit*) were written; the Evangeliſts Rule, who ſet forth a Declaration of thoſe things which were moſt ſurely believed amongſt them, having had perfect underſtanding of all things from the the very firſt, *Luke* 1. 1, 3. Mark, they had perfect underſtanding of all things they writ, before they writ them; the Apoſtles

ſtles Rule, who were Apoſtles before their Epiſtles were written; the Rule of all the holy men of *God* ſince the Apoſtles dayes; for there is no holy man of *God* without *God's ſpirit*: *He that hath not the ſpirit of Chriſt is none of his*: Rom. 8. 9. *He that hath the ſpirit, is to walk in it*, *Gal.* 5. 16, 25. He that walks in the Spirit, it is his Rule, he asketh Counſel of *God*, as by *Urim* and *Thummim*, hath an anſwer from *God*, takes Counſel of *God*, and is covered with a Covering of *God's Spirit*; ſuch have comfort in reading the *ſcriptures*, being come in meaſure to the fulfilling of them, in meaſure witneſſing what their elder Brethren the Prophets and Apoſtles declared of their Experiences, as they did tread in their Foot-ſteps; for One is the Way for the Righteous through all ages, Chriſt, the *Way*, *the Truth and the Life*, Joh. 14. 6. *no man comes to the Father but by him*: In the ſame Way and by the ſame Rule, *viz.* the *Spirit*, in and by which they walked, who had not the *ſcriptures*, walked they who gave forth the *ſcriptures*; not only before they gave forth the Scriptures, but afterwards in the ſame way, and by the ſame Rule have they walked, do, and ſhall they walk, who have come, do or ſhall come to live the Life the *ſcriptures* declare of; and not one of theſe, who lives the Life the *ſcriptures* teſtifie of, make the *ſcriptures* void, as *J. C.* falſly ſuggeſteth, who thereby hath manifeſted his ignorance, both of the *ſcriptures* and of the *power of God*; being one of thoſe unlearned who wreſts the *ſcriptures to his own Deſtruction*, 2 Pet. 3. 16.

And for his ſaying, *The Scriptures were proved the Rule.* It is falſe; for the *ſpirit* was proved the *Rule*, and yet the *ſcriptures* not made void.

J. C. in pag. 10, 11. to prove W. P. and R. H. confute themſelves (and ſo (ſaith he) *down goes the whole Body of Quakeriſm*) affirms, *That ſaving and hiſtorical Faith are not two faiths, but one entire ſaving faith*; *hiſtorical and ſaving faith are not oppoſite*: *where-ever there is ſaving faith, there is hyſtorical, and the Rule is one and the ſame*; *there is the ſame Law and Rule to wicked men as to godly men*; *the ſame Scripture which breeds hiſtorical faith, breedeth ſaving faith*; *but neither one nor the other without the Spirit of God.*

Rep.

Rep. Now if this Tale be true, that hiſtorical Faith and ſaving Faith are not two Faiths, nor oppoſite, but one Faith; and that upon this point, down muſt go the whole Body of *Quakeriſm*; then I argue thus,

He that hath hiſtorical Faith, hath ſaving Faith, if they be one, as J. C. ſayes they are, and not oppoſite, then there is no difference betwixt a dead Faith and a living Faith; a Faith without Works, and a Faith that hath Works: J. C. ſaith, *They are not two, nor oppoſite*; *where-ever* ſaith he) *there is ſaving faith, there is hiſtorical*; *and the Rule is one and the ſame* (is it not as broad as long?) where-ever then there is hiſtorical Faith, there is ſaving Faith; for, ſaith J. C. *they are not two faiths, nor oppoſite, but one faith, and the Rule is one and the ſame*: but doth not this contradict the Scripture, and give the Apoſtle *James* the Lye, who *Thou believeſt that there is one God, thou doſt well*; *the Devils alſo believe and tremble*: *but wilt thou know, O vain man, that Faith without Works is dead*, Jam. 2. 19, 20. What ſaith J. C? *hiſtorical faith and ſaving faith are not two faiths, nor oppoſite, but one faith*: what is this but to ſay, the Faith of vain and wicked men, and the Belief of Devils, and the Faith of God's Elect, are not oppoſite, not two faiths, but one Faith? J. C's aſſertion plainly holds forth this Doctrine, that there is no difference nor oppoſition between hiſtorical Faith and ſaving Faith; Faith without Works, and Faith which hath Works; dead Faith, and living Faith; the Faith of Wicked Men, and the Faith of God's Elect.

I will not ſay *J. C.* is a Ranter in Practice: but let the Reader judge whether *J. C.* be not a Ranter in Principle: For *J. C.* cannot deny but that Devils and wicked men believe there is a *God*, and that the Faith of Devils and wicked men is not ſaving; and that wicked men, whoſe Faith is not ſaving, but vain, believe the Hiſtory of the Scriptures. Now, whether the hiſtorical Faith of vain and wicked men, and the ſaving Faith of God's Elect be not oppoſite, be not two Faiths, but one entire ſaving Faith, let Truth in all people judge.

Likewiſe obſerve how groſly *J. C.* contradicts himſelf; for he

 ſayes

ſaye, *neither the one nor the other doth the* ſcriptures *breed without the Spirit of God.*

If they be one and another, they are two; if they be two, *J. C.* gives himſelf the Lye, who before ſaid, *they were not two, but one*; and he makes God's Spirit the Author of them both: And again he ſayes, *The ſpirit in both concurreth, and maketh uſe of the ſcripture*: in this he concludes them to be two; for J. C. ſaith, *in both*, that is, in both Faiths, hiſtorical and ſaving. Again, J. C. ſaith, *Saving and hiſtorical faith are not two faiths, are not oppoſite.* Now the Verb (*are*) is plural, and ſpeaks of more then one: ſo all along though I. C. deny them to be two; he concludes them to be two Faiths, and wofully contradicts himſelf, and inſtead of throwing down the whole Body of *Quakeriſm*, is ſadly confounded: hiſtorical Faith is one thing; the Drunkard, Lyar, Whoremonger, Deceiver may have it; or he that hath made ſhipwrack of that Faith which is ſaving, and of a good Conſcience, may yet have hiſtorical Faith, that is, he may acknowledge there is a God, but *ſaving faith* is another thing; this Faith all men have not, 2 *Theſſ.* 3. 2 but God viſits all with his Spirit and Power, in order to give ſaving Faith; but many reſiſt the Viſitation of God, and periſh in their Gainſaying; the Deſtruction of all ſuch is of themſelves, and the Lord God is clear. Of hiſtorical Faith, the Hiſtory may be a Rule; but of ſaving Faith, the Myſtery is the Rule: the Spirit gives ſaving Faith, and the Spirit is the Rule of it, and this will ſtand over the Head of J. C. and his Ranting Principle: and in his bold attempt he hath neither hurt *W. P.* nor *R. H.* nor the *Quakers*; but has manifeſted his Diſtraction, and given himſelf the Down-fall, and his Confuſion is laid open, that the Reader, if unprejudiced, may ſee what an Unskilful, Confounded, Babyloniſh Builder I. C. is.

I. C. ſaith, pag. 15. *The* Quakers *prefer their own Writings above the Scriptures, and call their own Writings by this Title,* The Word of God. This was another thing aſſerted by I. C. at the Diſpute, to prove the *Quakers* Religion againſt the Scriptures.

Rep. I anſwered at the Diſpute, and again ſay, The Charge

is

is false; the *Quakers* do not prefer their Writings above the *scriptures of Truth*, nor call them *The Word of God*; neither did any place in their Books, which he read and were owned, nor Quotation which he hath given in his Relation, prove any such thing: I owned, and we own and dearly esteem the *scriptures of Truth*.

Friendly *Reader*, This false and malicious Charge of *John Cheyney's*, is lately clearly answered by *William Gibson*, in his before-mentioned Book, entituled, *The Life of God, which is the Light and Salvation of Men, Exalted*; which answer take as followeth: by which thou mayest see clearly, that the People called *Quakers* do not prefer their own Writings above the Scriptures.

Concerning the holy Scriptures, *or* Bible; *and concerning the* Quakers Books.

John Cheyney, in thy 8th and 9th page of thy *Premonition* to thy *Sermons of Hypocrisie*, thou chargest the People called *Quakers*, That *they esteem their Books and Writings to be of Equal Authority with the Scriptures or Bible.*

Answ. We truly and dearly own the Scriptures, or Book called the Bible; but the words contained in that Book are not all of equal authority one with another. See thy own Testimony concerning the Scriptures or Bible, which is as followeth, *The Scriptures are not God, Christ nor the Spirit; but Laws and Doctrines, Histories and Reports given by the Inspiration of God.*

I say, the words which God spake unto man, saying, *Thou shalt love the Lord thy God with all thy Heart, and thy Neighbour as thy self*, WERE and ARE of greater authority then those words which as History or Relation declare of the Wars and Battels of the *Jews*, and other such Historical Matters, and of greater authority to and amongst *Christians*, then those words that related to Circumcision, the Blood of Bulls, Goats, and Rams, and the

the Aſhes of an Heifer, &c. theſe being Shadows, and to paſs away.

And the words of Chriſt, who ſaid to his Diſciples, *I am the Vine, ye are the Branches; as the Branches cannot bring forth Fruit except they abide in the Vine, no more can ye, except ye abide in me: And Without me ye can do nothing—My Fleſh is Meat indeed, and my Blood is Drink indeed—Except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you.*

Theſe words are of greater authority then the Relations or Hiſtories of the Apoſtles outward Travail by Sea or Land; and they are of greater authority then thoſe words that ſpeak of *Pauls* Cloak, that he left at *Troas*, mentioned in 2 *Tim.* 4. 13. and all other ſuch Hiſtorical Matters.

The People called *Quakers* do preſer and eſteem the Book called the *Bible* or holy Scriptures above any outward Writing or Book extant upon the Earth, becauſe of the Verity and Plenty of deep heavenly Sayings, uttered by God unto *Moſes* and the Prophets, through the ſeveral ages of the World, and particularly and eminently through the heavenly Man, Chriſt Jeſus. who was anointed with the Oyl of Gladneſs above his Fellows, and filled with the Spirit without meaſure. Nevertheleſs, we do affirm, that the Spirit of God in this age, hath moved ſeveral of us to write Books, which have been inſtrumental in his Hand for Good unto many, with reſpect to their immortal Souls. God the Holy One changeth not, neither is he to be limited; and all our Books and Writings are not of equal authority one with another; ſome treat of our inward Experieuce of the Work of God, in which are contained words which do direct Man and Woman to the Manifeſtation of the Spirit of God, which is given them to profit withal; to the Grace of God, which brings Salvation; to the Light, wherewith Chriſt lighteth every one that comes into the World. Some others of our Books do treat of our Sufferings, and outward Exerciſes, &c. which though all of them be true, yet ſome are of greater weight then others. And Deſtruction comes upon People becauſe they do not believe in and obey the Light, Grace and Spirit of God, which he hath given them, to lead them out of Sin, into all Truth. Thoſe

who

who read our Writings without Prejudice, may receive Good thereby, as by Inſtruments which God makes uſe of; and ſuch who do ſo, they will return the Glory to God, as we do: And thoſe who read our Books in Envy and Malice, the Murdering Spirit blinds their Minds, and God doth condemn ſuch.

And for J.C's ſaying, *He proved by Arguments the* Scriptures *rightly to be called by this Title,* The Word of God: Here the Reader hath no more but his ſay ſo, which I deny to be any proof at all, neither did he prove it, but in this alſo is a Lyar. And J.C. ſaith, *The* Quakers *acknowledge the Scriptures to be the Words of God; by their own Confeſſion, every Scripture Word is Gods Word.*

Rep. This is a dark Conſequence J C. hath drawn, though we own God's Words in the Scriptures to be his Words; yet this doth not follow, that we own every word in the Scripture to be Gods Word. For in the Scriptures there are words of the Serpent, who is called the *devil* and *ſatan*; words of wicked men, as well as Gods words and words of good men: and hath not *J. Cheyney* here manifeſted his Falſhood? let the Reader judge.

J.C. further ſaith, R.H. *in the Diſpute denyed* all Scripture *to be given by Inſpiration of God; and would read the words* 2 Tim. 3. 16. *All Scripture given by Inſpiration of God is profitable, leaving out* Is, *&c.*

Rep. J.C. himſelf grants the word [*is*] not to be expreſſed in the original Text; but that the original Text is read thus, *All ſcripture given by Inſpiration of God, &c.* the word (*is*) not being expreſſed; why then ſhould R.H. be blamed for reading it according to the original Text, which was before the *Engliſh* Copy or Tranſlation; yet there is extant ſome old *Engliſh* Bibles, in which this Scripture is thus read, *All ſcripture given by Inſpiration of God is profitable, &c.* And the word (*is*) and alſo the Conjunction (*and*) about which J.C. quarrels ſo much, are left out. But it ſeems J.C. will rather skirmiſh with his own Shadow then have nothing to do: for what he grants to be true, R.H. muſt, if he can reach it, be ſtigmatized, as ſome Blaſphemer. But this way of skirmiſhing will never hurt R.H. nor

ſtain his Reputation amongſt good men. R. H. acknowledged, and doth acknowledge, all Scripture given by Inſpiration of God to be profitable, &c. But J. C. is angry with him becauſe he will not ſay, all Scripture is given by Inſpiration of God, though he grants the word (*is*) not to be expreſſed in the original Text; therefore R. H's Reading is true.

And that all Scripture, which is as much as to ſay *all writing* is given by inſpiration of God; I think J. C. himſelf, if conſiderate, will not aſſert; for all Writing contains or comprehends every writing that is written, not only in the Scriptures of Truth, the Books of the Prophets, Evangeliſts, the Epiſtles of the Apoſtles, and other Writings of Truth extant, but all other Writings extant of what matter or ſubject ſoever they treat. If *J. Cheyney* grants this, that all writing, *viz.* all Books, of what nature or kind ſoever, that are written, printed and publiſhed to the World, are not given by Inſpiration of God, as ſure he will; then he grants, all Scripture is not given by Inſpiration of God; for, all Scripture comprehends all Writing; and all Writing includes all Books, that are written; and all Books that are written, are not profitable to the Man of God for Doctrine, &c. then he muſt needs grant the Apoſtle's Meaning was according to the original Text, with which the old *Engliſh* Bibles agree (to wit) All Scripture given by Inſpiration of God is profitable, &c. This ſenſe the original Text will bear, without any wrong to the Truth or the Apoſtle, who ſpoke it forth: to this the Apoſtle *Peter* alludes, 2 *Pet.* 1. 20, 21. *No Propheſie of the Scripture is of any private Interpretation* (Mark) *for the Propheſie came not in old time by the will of man, but holy men of God ſpake as they were moved by the holy Ghoſt.* The Apoſtle here ſpeaks of the Propheſies of the Scripture, what was ſpoken in the Motion of the holy Ghoſt: now that all that was ſpoken and is written in the Bible, was ſpoken in the Motion of the holy Ghoſt (there being much ſpoken by wicked men, in the Bible, which was my aſſertion) J. C. doth not affirm. But J. C. will have it, *That every word in the whole Bible, was given by the Inſpiration of God to the holy Pen-men, who were inſpired to write them.*

Rep. This alters the ſtate of the Controverſie betwixt us, which

was

was about ſpeaking forth what afterwards was recorded in Scripture, *viz.* what the Serpent, the Devil, and wicked men ſpoke, who called Chriſt *Beelzebub, a Samaritan*, and ſaid, *He had a Devil, &c.* It was not the hiſtorical Relation that we were about; but of its being ſpoken before recorded, we were arguing: I ſaid, the Serpent, the Devil, and wicked men ſpoke words which are recorded in the Scriptures, and none of them ſpoke thoſe words in the Motion of Gods Spirit.

But though it be a little beſide the Matter, I query, How J. C. will prove (yet I deny not that the holy Pen-men of Scriptures had God's Spirit; and were aſſiſted by it in the recording the words of wicked men) that every Pen-man that writ of the Scriptures, writ not a word but what was opened in him by the Inſpiration of God, which he neither heard of Man, nor received from man, but in the immediate Revelation of God received it, and by Inſpiration writ it? or whether ſome of the Pen-men ſaw not with their outward Eyes ſeveral things which they writ of, and heard not with their outward Ears ſeveral words which are written in the Scripture, which they heard of men? according to *Luke* 1.1,2,3,4. *Acts* 1.1. & 23.16, to 23. 1 *Cor.* 1. 10,11. *Gal.* 2.11, *&c. Gen.* 42.29. & 45.9, to 28. *Judg.* 16. 17,18. 2 *Sam.* 1.5, *to* 17. & 18.10, *&c. Eſth.* 4.

J. C. in pag. 21. ſaith, R. H, *in the Diſpute did openly affirm, that God did no where command us to walk according to the Scriptures, and the Laws and Doctrines of the Scripture, but all are to walk in the Spirit, and after the ſpirit, and according to the ſpirit, wickedly oppoſing the ſpirit and his holy Laws, he was quickly ſilenced, &c.*

Rep. In this I may truly ſay, *John Cheyney* hath far exceeded not only the bounds of Truth, but honeſty, in forging Lyes, and publiſhing a falſe Accuſation and Slander againſt me, to render me odious in the ſight of good men: but ſure I am, notwithſtanding *J. C*'s wicked Lyes, falſe Accuſation and Slander (which I hope will find no more acceptance with good men, then his hypocritical Praying, Diſſembling and Lying hath with God, as in his Prayer-Book, pag. 141.) that I never ſo ſaid, neither even ſo intended: for, *firſt*, it is againſt my Principle, the Spirit of Truth leads into all Truth, ſuch who ſtand in the Coun-

ſe! of it, and are freely given up to be led by it; this Spirit is in the inward parts, and that is ſomewhere; and God by it in our inward parts, commands us to walk holily, righteouſly and godlily in this World; to obſerve his Precepts, and keep his Commandments, love God above all things, and our Neighbours as our ſelves, and to do to all men as we would they ſhould do to us; this is the Law and the Prophets; and to own the Precepts, Doctrines, Laws and Commandments, contained in the Scriptures, and fully to believe that God, who by his Spirit gave them forth through his Prophets, commanded that people ſhould keep them, and walk in his Fear, and be witneſſes of the fulfilling of them, and walk and live in that holy Life the Scriptures declare of; and this walking is according to the Scriptures. 2*dly*, It is contrary to my Practice; but leſt J. C. or any other, if I ſhould ſpeak what I might ſpeak in the Truth, concerning it, ſhould judge me to boaſt concerning my Practice, I ſhall ſay thus much, it is ſuch as in meaſure becomes the Goſpel, fearing God, and eſchewing Evil, and this is according to Scripture: and for my Converſation in the World, to them who know me, and know it alſo, I ſhall leave it for them to ſpeak further thereof, as they find Cauſe, whether it be not in meaſure according to the Converſation of thoſe, who in times paſt walked not after the fleſh, but after the ſpirit, *Rom.* 8. 1. I did, and I do aſſert (as before) that the Spirit of God is the Rule of ſaving Faith; and that the Apoſtles did not direct people to the Scriptures, to be the Rule of ſaving Faith, or ſay, *Walk in the Scriptures, they are the Rule*; for, although the Apoſtle commended the noble *Bereans*, for ſearching the Scriptures, *&c.* ſo did he for receiving the Word with diligence; but he did not direct the *Bereans* to the Scriptures, to be the Rule of ſaving Faith: but the *Apoſtle* and *Apoſtles* directed people to the ſure Word of Propheſie, which was nigh in the Heart, 2 *Pet.* 1. 19. *Rom.* 10. 8. and turned them from Darkneſs to Light, from Satans Power to the Power of God, *Acts* 26, 18. to the Unction of the Holy One, the anointing within, which teacheth all things, 1 *John* 2. 27. to the Spirit, thereby to mortifie the Deeds of the Body, that they might live, *Rom.* 8. 13. to walk in the Spirit, *Gal.* 5. 16. *Walk in the Spirit, and ye ſhall not fulfil the Luſts of the Fleſh*:

I

I ſay, becauſe I thus aſſerted, and alſo proved the Spirit to be the Rule of ſaving Faith, and not the *ſcriptures*; and that the Apoſtles directed to the *ſpirit* for the Rule, and not to the *ſcriptures* to be the Rule; and that they did not ſay, *Walk in the Scriptures, they are the Rule*; but *walk in the Spirit*: I ſay, becauſe I did prefer the *ſpirit* to be the Rule of Faith before the *ſcriptures*, yet owned the *ſcriptures in their place*, therefore J. C. hath impiouſly charged me that I ſaid, *God did no where command us to walk according to the Scriptures*; yet in Contradiction to himſelf he grants I affirmed, *All are to walk in the ſpirit, after the Spirit, and according to the ſpirit*; all this is very good; and if I ſaid it, I own it: But here is his Contradiction, in allowing I ſaid, *All muſt walk in the ſpirit, & after the ſpirit, and according to the ſpirit*, which are ſcriptural Expreſſions, he grants I affirmed, all muſt walk according to the Laws and Doctrines in the *ſcriptures*; for the Spirit, which he grants I affirmed all muſt walk in, after and according to, (*viz.* the *ſpirit of Truth*) commands and leads to keep thoſe Doctrines, and obſerve thoſe Laws and Precepts in *ſcripture*, which concern a Holy Life. This is ſo evident a Truth, that whoſoever hath an Eye to ſee with, may run and read.

And for his ſaying, We *wickedly oppoſe the Spirit, and his holy Laws.*

I ſay, He wickedly belyes and ſlanders us; for we own the Spirit in its place, and the Scriptures in their place, not oppoſing them.

And whereas he ſaith, He *quickly ſilenced me.*

It is a Lye like the reſt; and he that publiſhed it, is a Lyar, whom having rebuked for it, I leave it.

J. C. pag. 16. ſaith, *As to matters of practice, he did before all the Aſſembly charge and prove them to be ſuch as* Paul *deſcribes*, Rom. 16, 17, 18. *Men that ſerve not our Lord Jeſus Chriſt, but their own Belly, and by good words and fair ſpeeches deceive the hearts of the ſimple.*

Rep. That J. C. did charge the *Quakers* to be ſuch as *Paul* deſcribes, *&c.* I grant, it being the ſecond of the ſeven Charges (in

(in his fore-cited paper of Charge) that was disputed upon that day; but that J. C. proved the *Quakers* to be such, I deny; and at the dispute did sufficiently clear the People called *Quakers* from that wicked Slander and impious Charge, wherewith J. C. most impudently charged them.

But J. C. relates the Argument whereby he proved (as he vainly imagines) the Charge against us, in that we are *Apostates, and Turn-coats from the true Faith*; this is his Argument.

Rep. That we are *Apostates, and Turn-coats from the true Faith*, is a Charge as false as the other, which he intended this to have been an argument to prove; and this hath been J. C's accustomed way in essaying to prove his Charges against the *Quakers*, *viz.* one false Charge by another Charge, no more true then the former. The true Faith is the Gift of God; this we are not turned from; it is delivered unto us as it was delivered unto the Saints; it was their Victory, and is our Victory, even our Faith; our Faith stands in Gods Power, we live by it; *The Just shall live by Faith*, Habb. 2. 4. this is the true Faith by which the Just lives; we are turned from such as have not the one Faith, *Ephes.* 4. 5. for *all men have not Faith*, 2 *Thess.* 3. 2. and from such who having in some things the Form of *Godliness*, but deny the *Power* thereof, according as the Apostle exhorted some in his day, 2 *Tim.* 3. 5. and we are justified by the Lord in so doing: so that J. C's argument is a false wicked Charge; we are not turned from the true Faith, but from such as have it not.

But *J. C.* says, *He did with sober compassionate Zeal, and a warm affected Heart, make challenge to* R. H. *to give any one Reason for their Apostacy.*

Rep. Sober Compassionate Zeal, *&c. J. C.* might well have omitted to mention, who rather appeared sometimes that day like a Stage-player then a sober Disputant; I might say, like one acting the Fools part in a Play, at times, he rather behaved himself, then like a Moderate Man: such words as these (in an airy spirit) he vented forth, *I'le be with thee anon: Thou hadst better have kept that word in. Thou hast now put a Weapon into my hand I never thought of*; with these and the like Expressions stirring up some people to Laughter, and putting them into an Expectation,

tion, he would do ſome great Matter; but alas! their fooliſh vain Hopes, with his fond Conceit, were both fruſtrated; for when he had room to ſpeak, he acted but like a Fool with his wooden Sword, made a Vapour, but effected nothing ſave Shame to himſelf.

Now, as to his challenging me, *to give any one Reaſon for our Apoſtacy*; I anſwer: No wiſe man can expect that I ſhould give any one Reaſon for our *apoſtacy*, who are not apoſtatized, but have the Evidence of *God's ſpirit*, that we have the Faith delivered unto us, that was delivered unto the Saints; for that were to give a Reaſon for our being what we are not: Nay, I am perſwaded none but a Novice or a Fool would require it. But this is not the firſt Diſtraction, beſides his being *diſtracted in Prayer*, *J. C.* hath run into.

J. C. ſaith, R. H. *could give no Reaſon at all, nor had any mind to argue it, but ſhifted it off, That the* Quakers *Religion, Miniſtry, Worſhip and Churches were oppoſite to theirs*; and if his Reader will take his word for it, he ſaith, He *hath given* R. H. *and his Fellows an Argument at* Croton, *which could not be anſwered or gain-ſaid by any of them then, nor can they ever anſwer it.*

Rep. That the *Quakers* Religion, Miniſtry, Worſhip and Church, are oppoſite to *J. C's* Religion, Miniſtry, Worſhip and Church I. C. hath aſſerted; and if he do believe it, what needs further Proof: but would not *J. C.* have been ſhifting from the Charge, and broaching new Matter? he would ſometime have been begging the Queſtion, to have wreſteſt me from the Charge, but keeping him to the Point, not giving him leave to catechiſe me, having put him upon the Proof of his Charge, I kept him to it, not ſuffering him to ſtart new arguments to lead from it, he failed in proof, and came off with Infamy.

As to the Argument at *Croton*, it was there gain-ſaid and anſwered (therefore *J. C.* is a Lyar, who ſaid, *it could not be anſwered or gain-ſaid*) the invalidity of which *argument* may be ſeen in the former part of this Treatiſe, where I have run it through.

I. C. ſaith, *He repeated the ſame Argument at* Arley *Diſpute, but*

but that I declined the arguing of it, and was utterly unable to maintain my own Religion, and to take off the Charge, That the Quakers *are Belley-gods and Fleſh-ſervers.*

Rep. I declined not the Argument for the Validity of it, but becauſe it led from the Charge J. C. had undertaken to prove, viz. *That the* Quakers *were Belly-gods, &c.* and it being gainſaid and anſwered already, I ſhall paſs it by; only note to the Reader that J. C. ſaid at *Croton, You own'd the Doctrine which was according to the Ten Commandments, Lords Prayer and Creed*: To which I replyed, *The Doctrine of the Commandments, which is, to love God with all the Heart, with all the Soul, Might and Strength, is owned by us; and the Doctrine of the Lords Prayer, which is, that the Will of God may be done in Earth as it is in Heaven, we alſo own; but that you, who preach this for Doctrine, live up to it, we deny, and therefore are turned from you: and as to the Creed, we believe in God and in Chriſt.* To this J. C. replyed not.

I ſuppoſe, that in all his Notes he had nothing writ in Defence of his Cauſe in this point; and perhaps being accuſtomed to lean upon his Crutch, he would not adventure to go without it: but however it was, whether he would not or could not, I ſhall leave it with the impartial Reader to judge: yet ſure I am, his Silence was ſo far a Conſent to my Aſſertion, that all unbyaſſed Hearers could do no leſs then conclude, he wanted a Reply thereunto.

And his Charge that *Quakers are Belly-gods and Fleſh-ſervers*, is a falſe impudent charge, no further either at the Diſpute, or by his Relation of the Diſpute proved, then to ſay, *they are ſo*, or that the *Quakers are what they are not* in order to prove them ſo, which is no proof at all; yet ſo would he prove one falſe Charge by another. The *Quakers* were cleared from it at the Diſpute, and before and ſince the *Quakers* were and are clear of it, and J. C. the Lyar, who falſly accuſed, belyed and ſlandered them; and our Religion was maintained againſt all his falſe Charges, for the clearing whereof I did appear by Diſputation, and the Lord bleſſed my Undertaking, to him alone be the Praiſe. And for the Truth's ſake, and right information of the Simple-hearted,

I

I do appear again in the Examination of J. C's Relation of the Diſpute, and ſhall leave the event to the Lord.

Further, I. C. ſaith, pag. 19. Solomon Eccles, *an audacious* Quaker, *a day or two after the Diſpute, ſent me a bold Challenge by Authority from God, to Faſt with him five Dayes and five Nights, without Meat, Drink and Sleep, &c. but the* Quakers *have no other Way to evade my Arguments, being rationally and unanſwerably proved to be ſuch as* Paul *deſcribes,* Rom. 16.17. *making their Belly their God, deviſed this Shift for a cover of their Nakedneſs and Hypocriſie —— if people will venture their Souls with ſuch Cheats and Impoſtors let them.*

Rep. That *Solomon Eccles* did challenge I. C. (who had charged the *Quakers* with *making their Belly their God*, and aſſerted, that *their Belly was their God*) to Faſt with him five Dayes and five Nights, not to eat, nor to drink, nor to ſleep till the five Dayes and Nights were faithfully performed before the Lord, for a Tryal of J. C's Faith, viz. whether his Faith was in God and Chriſt, yea or nay; and whether *J. C*'s God, whoſe Work he had done in charging the *Quakers* to be *Belly-gods, &c.* or the *Quakers* God was the true God; and whether of them was a Member of the true Church. I having ſeen a Copy of a Paper of *Solomon Eccles* to this effect, do believe it is true; and I am perſwaded that *S. E.* did not give forth this Challenge as a vain *Scribe*, but as one having *authority*; and that the God of Heaven (if J. C. had accepted of the Challenge, and come upon Tryal with him) would have ſtrengthned him to have performed it faithfully before the Lord, to the manifeſting of *J. C.* to be a Lyar, his Charge againſt the *Quakers* to be utterly falſe, and the *Quakers God* to be the *true God*; that as by Diſputation God appeared with us to clear us from this, and the reſt of J. C's wicked charges againſt us, and manifeſted J. C. to be a Lyar, *&c.* ſo by the Tryal of *J. C*'s Belley, God would have appeared on our ſide for to have made *J. C.* further manifeſt to be a Lyar, *&c.* and if *J. C.* refuſed to truſt his *God* with his *Belly*; this is not a true Character that his Faith is in the true God and Chriſt; and if his Faith be not in the true God and Chriſt, he is no Member of the true Church.

But J.C. in refuſing to Faſt with S.E. for the Tryal of his Faith, and of his God, hath come behind the Prophets of *Baal*, who embraced the Offer that *Eliſah* the Prophet of the Lord made, and came upon the Tryal of their God, 1 *Kings* 18. 21, &c.

But if *J.C.* did believe that *S.E.* had no Authority from God concerning that matter, why then did not he prove *S.E.* and manifeſt him upon Tryal? That ſure was too hard a Way for *J.C.* to go, becauſe his Crutch, *viz.* his Notes, would have done him little ſervice in that Exerciſe: and may I not conclude that *I.C.*'s Faith failed him in that way of Tryal?

But yet *I.C.* would lay all at the *Quakers* Door, as that they *deviſed this for a Cover of their Nakedneſs and Hypocriſie, having* (as he ſaith) *no other way to evade his Arguments, being rationally and unanſwerably proved to be ſuch as* Paul *deſcribes, making their Belly their God.* To which I ſay, *I.C.*'s Diſingenuity doth much appear in this matter: Truth needs no deviſed Shifts for a Cover; it can appear with open face: The *Quakers* (as I ſaid before) were cleared from this wicked Charge, and *I.C.*'s Nakedneſs was laid open, and his Hypocriſie made manifeſt at the Diſpute, as hereafter I ſhall make appear. But is not this a deviſed Shift of *I.C.*'s, to cover his Nakedneſs and Hypocriſie withal, who was proved a Lyar and a Deceiver at the Diſpute? yet would he perſwade his Reader, *That becauſe a* Quaker *challenged to Faſt with him* (for the Tryal of his Faith, and of his God, that it might appear by Faſting, &c. (as well as that it had been made manifeſt by Words (*viz.* by Diſputation (that the *Quakers* did not make their *Belley* their *God*, but were clear of *I.C.*'s wicked Charge, and he made manifeſt, &c.) *therefore againſt the* Quakers *it was rationally and unanſwerably proved at the Diſpute* (ſaith *I.C.*) *that they make their Belly their God.* If *I.C.* hath deviſed this for a Cover for himſelf, it is too narrow; for there are ſome Hundreds not called *Quakers*, who were at the Diſpute, who notwithſtanding this Covering, will ſee his Nakedneſs. But no doubt *I.C.* would have all to believe, that the *Quakers* were unanſwerably proved to be ſuch as make their Belley their God; which is both a groſs Lye and wicked Slander; yet out of his Study *I.C.* hath thus ſounded and publiſhed it to the World. But

what

what will that Man ſtick to ſay, who links his Heart with Satan? for in pag. 158. of his *Sermons of Hypocriſie* I. C. ſaith, *It is much eaſier to confute a* Quaker, *then to confute* SATAN *and* MY OWN HEART. Hath not I.C. linked his own Heart with Satan? ſure ſuch who have Eyes to ſee with, may ſee him, if wilfully they do not ſhut their Eyes rather then they will ſee him; and ſuch a do ſee him, and yet will follow ſuch a Hypocrite (I ſhall forbear to call him Cheat and Impoſtor, how deſerving ſoever he may be thereof, though he hath called us Cheats and Impoſtors very undeſervedly) and venture their Souls with him, and believe his Lyes, Slanders and impious Charges againſt the People of God called *Quakers* rather then the Truth; I ſhall not ſay as *I.C.* doth, *let them*; but earneſtly deſire that they may return, repent and live, and alſo walk in the Light; which if they do, Peace will be upon them; but if they do not, I having put Pen to Paper rightly to inform them (though their ſin be upon their own Heads) I ſhall be clear,

I have hitherto examined what I.C. hath related concerning the Proof of his Charges againſt the *Quakers*, and ſignified how many of the ſeven Charges in his re-cited paper of Charge he aſſayed to prove, which were only two, the other five he makes no mention of in his Relation, neither at that time would he aſſay the Proof thereof, though he had promiſed to prove every one of them: But he vainly ſuppoſing my Charge againſt him, viz. *That he was a Lyar and a Deceiver*, could not be proved, he was very urgent with me to prove my Charge againſt him, and vehemently called out for proof thereof, and would not aſſay further to prove the remaining part of his Charges before I had proved my Charge: I hearing this, the Zeal of the Lord being upon me, it was in my Heart forth-with to prove my Charge againſt him, which I did to the full, as in further Examination of the remaining part of his Relation I ſhall clearly manifeſt.

J.C. in pag. 16. ſaith, *All that ever he had to ſay was from a Paſſage or two in my Book of* Quakeriſm ſubverted, *and a few words in my Book of* Prayer, pag. 141.

Rep. This is a notorious Lye, and he that publiſhed it is a notorious Lyar; for before I produced either of his Books we had diſcourſed ſome Hours, and gone through what I have already examined of the Diſpute; in which no man of Candor can poſſibly judge, but that I ſpoke ſomething in defence of the Truth, the *Quakers* and their Religion, in order to clear them, and prove *J. C.* a Lyar. *J. C.* himſelf, in Contradiction to himſelf in his Relation confeſſeth I ſaid ſomething, and ſomething of what I ſaid he hath written, which gives himſelf the Lye; and likewiſe ſomething that he ſaith I ſaid, which I am ſure I never ſpoke, as I have cleared before; all which was before his Books were brought forth: and yet he is not aſhamed to ſay, *All that ever I had to ſay was from ſome Paſſages in his Books.* Sure if a Catalogue of this mans Lyes and Slanders were taken, I am ſatisfied from my own Obſervation of his Books and Papers, they would fill up ſome Sheets of Paper, for many pages in his Pamphlets are ſtuffed with them.

I know J. C. was much concerned, whilſt I was ſpeaking, in looking up his Notes, and receiving Papers from the Hands of ſome one or other of his Abettors; and it was obſerved by many, that he took little Notice of what I ſaid, or replyed little directly to it, but diſputed by his Notes; and when his Notes were gone through, he had done: yet ſure, if he heeded not, he could do no leſs then hear that I ſpoke ſomething before his Books were produced, though not in favour to his Cauſe; therefore I have ground to believe, that what he heard and took notice of, he hath wilfully omitted to relate. But to the Paſſages in his Books.

J. C. relates, *That in his Book*, Quakeriſm ſubverted, *he ſaith, If the Light within be altogether blameleſs, the* Quakers *are in the right.* And elſe-where in the ſame Book, *there is ſomething of God in every man, and ſomething of Satan and the Fleſh: but* (ſaith he) *if by ſomething of God he thinks I mean a Meaſure or Part of God's Eſſence or Being, I renounce any ſuch Expoſition as Blaſphemy.*

Rep. 'Tis right *J. C.* ſaith in pag. 31. of his Book, entituled, Quakeriſm ſubverted, *If this be true, that the Light within by the* Quakers *owned, promoted and aſſerted to be the Life of God* (and by *J. C.* no where confuted) *which is the Light of men,* Joh. 1. 4.

with

with which every man is enlightned (as J. C. hath aſſerted, page 21. of the ſame Book) *be utterly blameleſs, the* Quakers *are in the right, and all that he hath written againſt them falls to the Ground, and he will confeſs himſelf utterly defeated, and to have loſt the Day.* And in p. 27, 28. of the ſame Book he ſaith, *In every man there is ſomething of God, ſomething of Satan, Fleſh and Spirit, Light and Darkneſs.* Mark Reader, J. C. hath not confuted our Aſſertion, *That the Life of God is the Light of Men, &c.* but hath affirmed, That the Light within is the Light wherewith Jeſus Chriſt, the true Light, enlightneth every man that cometh into the World, pag. 21. as aforeſaid; which Light (within) he ſaith is ſomething of God, Spirit, Light.

Now God is a Spirit, *John* 4. 24. God is Light, 1 *John* 1. 5. Obſerve, he doth not ſay, ſomething of God's, or that may be called his; but ſomething of God, Light, Spirit, which ſomething of God, being Light and Spirit, muſt it not needs be ſomething of Gods Eſſence or Being, whoſe Eſſence or Being is Light, Life and Spirit; for it cannot be the entire Fulneſs that is in every man; and therefore muſt it not needs be ſomething of the Fulneſs, a Manifeſtation of the Spirit, according to the Scriptures, 1 *Cor.* 12. 7. *Col.* 2. 9. for *in him dwelleth all the Fulneſs of the Godhead bodily,* John 1. 16. *of his Fulneſs have we all received and Grace for Grace.*

But though *J. C.* hath aſſerted ſomething of God to be in every man, yet before he will grant it to be any thing of God's Eſſence or Being, fearing the Conſequence (to wit) his Overthrow, and that he ſhould be utterly defeated, and loſe the day, he will deny God to be Omni-preſent, and count it Blaſphemy to aſſert that there is any thing of Gods Eſſence or Being in man. But if this were Blaſphemy to aſſert, then were J. C. guilty: For (that he may appear the ſame contradictory J. C.) though in pag. 16, and 17. he counts it Blaſphemy to affirm, that there is any thing of Gods Eſſence or Being in man; yet in pag. 4. of the ſame Book, viz. *A Warning to Souls,* he affirms, *That God's Eſſence and Eſſential Preſence is every where*; and I am ſure in man, for he is ſomewhere; therefore God's Eſſence is in Man, according to J. C's Aſſertion; and if ſo, whether meaſurably, or in Ful-

Fulneſs, *viz.* ſomething of the Eſſence of God, or the whole Eſſence of God, whom the Heaven of Heavens cannot contain, let the Reader judge. But I deny it to be Blaſphemy to ſay that ſomething of God's Eſſence is in man; and affirm it to be Blaſphemy to deny any thing of God's Eſſence to be in Man (of which *J. C.* is guilty, and yet affirms Gods Eſſence and eſſential Preſence to be every where, which is flat Contradiction to himſelf) for *God* is an infinite Spirit, whoſe Preſence fills Heaven and Earth, who is exempted from no place, but is preſent every where, therefore in man, his holy Spirit in man, his Eſſence or Being in man, his Light and Life in man, which is holy and blameleſs forever, according to Scriptures, 1 *Cor.* 3. 16. *Mat.* 10. 20. *James* 1. 13. and never conſented to ſin; therefore all that J. C. hath writ againſt it (*viz.* the Life of God, which is the Light of men, *Joh.* 1. 4. and the *Quakers* the Friends of it) by his own grant falls to the ground, and he is utterly defeated (and ſo was at the Diſpute in handling this Point) and (as he words it) loſt the Day: yet he is not aſhamed in his Relation to tell his Reader, *I had nothing to ſay againſt any of his Arguments there*: He is the ſame J. C. a Lyar, and one that makes Lyes his Refuge, and under Falſhood would hide himſelf; but *the Hail will ſweep away the Refuge of Lyes, and the Waters will cover the Hiding place*, Iſa. 28. 15, 17.

J. C. ſaith in pag. 17. *As to my words in my Prayer-book, thence he would conclude me a Hypocrite out of my own Mouth.*

Rep. It is true, I did conclude and alſo prove J. C. at the Diſpute a Hypocrite out of his own Mouth, I ſhall lay down his words as ſpoken by him, and publiſhed to the World in his Book of Prayer, pag. 141. *I am compelled to pray Hypocritically, and Diſſemble with God, and utter Untruths to him that ſearcheth the Hearts, and delighteth not but in upright Lips.* Theſe are J. C's words, word by word; upon which I thus argue, He that ſaith, he prayes Hypocritically, Diſſembles with God, and utters Untruths to the Searcher of Hearts, confeſſes himſelf a Hypocrite, a Deceiver and a Lyar; but *I. C.* ſaith, he prayes Hypocritically, Diſſembles with God, and utters Untruths to the Searcher of Hearts, therefore *John Choyney* confeſſes himſelf a Hypocrite,

crite, a Deceiver and a Lyar; and was ſo proved out of his own Mouth.

My Charge againſt him, that he was a Lyar and a Deceiver, was by me at the Diſpute proved to the full, and ſtands over his Head to this day; and it ſeems J.C. at the laſt hath cryed *Peccavi*; it is much for ſo hot a Skirmiſher to retract any thing that he hath ſpoken, and eſpecially to publiſh his Recantation to the World; he tells his Reader, *If thoſe words were out of his Book, they ſhould not ſo be in*; judging it an incommodious Expreſſion, which he ſhould have avoided; and wiſheth, *it had not been ſaid*: Yet he queries, *What if theſe words and the Book had not been writ?*

Rep. Taking it for granted, that by theſe words and his Book he is proved a Hypocrite, a Deceiver and a Lyar, yet I ſay, before this Book was written, he was a Hypocrite, a Deceiver and a Lyar, and ſo I could have proved him if this Book had never been written. But J.C. ſure concludes, becauſe I took this way, I had no other; but that is falſe: yet taking this way for proof of my Charge, I may truly ſay, I needed no other, ſufficient proof being made.

What fuller and clearer proof that a man is a Hypocrite, to the ſatisfaction of an Auditory can be made, then his own Confeſſion? though we may not believe a man to be every thing that he ſayes he is, or every thing that he ſayes of himſelf to be true; yet ſure when a man ſaith he is what he is, and ſayes of himſelf what is true, we have juſt ground to believe him.

J. C. ſaith, *He prayeth Hypocritically, Diſſembles with God, and utters Untruths to the Searcher of Hearts.* And in pag. 45. of the ſame Book, *There is much deteſtable Hypocriſie committed by us in our ſolemn Prayers to God, both in ſecret, in private and in publick.* He ſaith in pag. 130. *I am Diſtracted in Prayer; I am ſoon weary; I come poorly off; my Foes are too hard for me—Why go I mourning all the day long, when the Comforter which ſhould relieve my Soul is gone from me?* Alſo, in pag. 145. *Tremble to have my Luke-warm Prayers abhorred by God, & ſpued out of his Mouth, and caſt in my Face as Dung.* And ſeveral more ſuch like Confeſſions to his Hypocriſie, which in his Book of Prayer may be ſeen, which for brevity ſake I paſs by.

Now,

Now, I do believe, that what J. C. hath confeſſed and ſaid of himſelf is true, that he prayes Hypocrically, Diſſembles with God, and Lyeth to the Almighty; that there is deteſtable Hypocriſie (the Character of an Hypocrite) committed by him in his Prayers to God; that he is Diſtracted in Prayer; that the Comforter, which would relieve his Soul, is gone from him; and that he may tremble to have his Luke-warm Prayers abhorred by God, and caſt in his Face like Dung: and why any impartial man ſhould believe to the contrary, I ſee no Reaſon: it is a Maxime in Law grounded upon Reaſon, *That a mans Evidence may be believed againſt himſelf, though not for himſelf.* Neither doth J. C. himſelf retract any thing he hath ſaid of his deteſtable Hypocriſie, Diſtraction and Luke-warmneſs in Prayer, which are ſigns and tokens of an Hypocrite; nor of the Comforter being gone from his Soul, which is a deplorable State; yet this ſeems not ſo much to be his Trouble, as that he hath not ſo worded the matter, but that every one who believes what he hath ſaid of himſelf to be true, muſt conclude him a Hypocrite, a Deceiver and a Lyar out of his own Mouth: and though he be all this, and hath both confeſſed and publiſhed it to the World, yet he would not be ſo accounted.

Further, J. C. after his Recantation, ſaith, *If* R. H. *and his Friends would but read that Book with the ſame ſpirit that it was writ, this had not needed.*

Rep. R. H. doth not believe that Book was writ by the inſpiration of God; for then there had been no need of a Recantation: but J. C. wiſheth *that ſome Words had been left out*, and *ſome Expreſſions in his Book had not been ſaid*; doth he not therefore repent they were written? and R. H. deſires not to read either that Book, or any other, with that confuſed Lying Spirit which acted him that writ that Book, but with the Spirit of God, which tryes and judges all falſe ſpirits: The Lyes, Contradictions, Slanders, Confuſion and Blaſphemy, that is broached in that Book, is proof ſufficient that it was not written by the inſpiration of God; but that a Lying Blaſpheming ſpirit hath entred and acted him that writ it, and the Spirit of God in and through R. H. and his Friends judges the Book, and that ſpirit by which it

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was writ. But would not J. C. if he could perſwade R. H. and his Friends to believe that Book was written by Inſpiration, and that he was inſpired by God to write it? if this be the thing he aims at, he hath evidently manifeſted his Folly, who hath denied the infinite Spirit of God to be in man; and yet would he have us to read his Book with the ſame ſpirit by which it was writ: doth he not mean the Spirit of God? if not, then would he not have R. H. and his Friends read his Book with another ſpirit then the Spirit of God? and ſo might they be blind and deluded like himſelf; and call good evil, and evil good; put Light for Darkneſs, and Darkneſs for Light: But if at this he aimed, he is like to come off with ſhame. For R. H. and his Friends can joyn to no other Spirit but the Spirit of God, which ſearcheth all things, even the deep things of God, by which Spirit they judge him, and that wicked ſpirit that acts him, and the works of both.

J. C. in pag. 18. concludes, *There is no Prayer made, but there is Contradiction between the Heart and the Tongue*——he queries, *Doſt thou perceive none? if not, thou art a graceleſs, proud, unhumbled Soul, and altogether a Stranger to God, and to right Prayer; if yea, then there is ſomething of Hypocriſie in thy Prayer.*

Rep. No marvail if J. C. be diſtracted in Prayer, for he is diſtracted about it, and indeed about the moſt of the things of God he meddles with, which are too high for him: Doth he not conclude him to be a Stranger to *God*, and to *right Prayer*, a graceleſs, proud, unhumbled Soul, who prayes without Hypocriſie, and that not to be right Prayer which hath not ſomething of Hypocriſie in it; or that there is no Prayer made wherein the Heart and Tongue perfectly go together. This is in order to juſtifie his hypocritical Praying, diſſembling with God, and utter Untruths to him that ſearcheth the Heart; for he ſaith, *Far be it from me to ſay there is nothing of corrupt Nature within me, defiling my Prayers.* What I. C. both before and here hath ſaid of himſelf, I believe; that his Prayers are defiled, and that there is Hypocriſie in them; in this I. C. and R. H. both agree: but that right Prayer is not without Hypocriſie, and

that he is a Stranger to *God* and *right Prayer*, who prayes without Hypocriſie, or that he is a graceleſs proud Soul who feels no contradiction between his Heart and his Tongue, but his Heart perfectly goes along with his Tongue in Prayer, I deny; and aſſert, that right Prayer is without Hypocriſie; and that he that prayes right, his Heart and Tongue perfectly go together; and he is not a proud unhumbled Soul, neither a Stranger to *God* and *right Prayer*, who perceives no contradiction between his Heart and his Tongue. This is ſo evident a Truth, that none who pray with the Spirit and with Underſtanding can deny. *John Cheyney*, though in contradiction to himſelf, hath largely confeſſed hereunto in his Book of Prayer, pag. 76. he ſaith, *The Spirit of God commands and moves to Prayer.* Pag. 7. *All right Prayer muſt be in the Name of the Lord Jeſus Chriſt; which is not ſo to be underſtood, as if the bare naming of Chriſt were enough.* Mark, the bare naming of Chriſt is not enough; for all right Prayer muſt be in the Name of the Lord Ieſus Chriſt. Now, if ſo, that *God* commands and moves to Prayer by his Spirit, and that all right Prayer is in the Name of the Lord Ieſus Chriſt, as certain it is; then all right Prayer is without Hypocriſie: For *God* moveth not by his Spirit to Hypocriſie, neither is there Hypocriſie in the Name of Chriſt.

Pag. 17. he ſaith, *Who knows how to pray to God further then God ſhall teach and enable him?* Pag. 20. *We could do nothing in Prayer without the ſpecial Help of God's Spirit.* Here again J.C. grants, that none knows how to pray to *God* further then *God* teaches them; and that nothing can be done in Prayer (I ſuppoſe he means right Prayer) without the ſpecial Help of *Gods Spirit.* Now it is plain, that *God* doth not teach any to pray hypocritically, and nothing being done in right Prayer without the ſpecial Help of God's Spirit, there can be nothing of Hypocriſie in right Prayer; for right Prayer is performed by the ſpecial Help of God's Spirit; and the Spirit of God is not the Author of Hypocriſie.

And ſince the Spirit of God commands and moves to Prayer, engaging both man's Heart and Tongue therein; it therefore follows, that through the ſpecial Help of God's Spirit the Heart

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and Tongue of man do perfectly go together in right Prayer; otherwise the Prayer cannot be said to be right, neither acceptable unto God.

But such as would pray without Gods Spirit, and would have others not to wait for the Motion of it (like J. C. who though in his Book of Prayer he hath largely confessed to the Spirit of God in Prayer, and affirmed, *That nothing can be done without the special help of God's Spirit in Prayer; for the Spirit of God commands and moves to Prayer*: yet in his *Sermons of Hypocrisie*, pag. 218. he saith, *Do not tarry till the Spirit moves you to Prayer; but when you have Time and Place convenient, provoke your selves unto Prayer*) no doubt but such have Hypocrisie in their Prayers, and are such as draw near to God with their Tongues, but their Hearts are far from him, *Isaiah* 29.13. *Mat.* 15. 8.

J. C. stiles himself a *Gospel-Minister*, and would by others be accounted a *Minister of Christ*; yet he counsels people, *not to tarry till the Spirit moves them to Prayer, &c.* But sure the like Counsel was never given by any faithful Minister of Christ; for they knew they could not pray as they ought, but by the Spirit of God, *Rom.* 8. 26, 27. And J. C. himself sayes, page 20. of his Prayer-Book, *Without the special help of God's Spirit we can do no spiritual Work*; and right Prayer is sure a spiritual Work or Exercise, and therefore not to be performed or done but with the Spirit of God.

Again, pag 21. he saith, *When the Spirit of the Lord is from man, he can do nothing*; *Prayer sticks in his mouth like Choak-Cheese*. And yet this pretended Gospel-Minister would put people upon to pray without the Spirit, instead of tarrying (as he saith) till the Spirit moves them, they must provoke themselves to Prayer. This indeed is the Way to make them Hypocrites, like himself; and if I mistake him not, he would not have people be sincere and throughout Christians; is it not then some Medium, that he would bring them to? Read him thy self, and give judgment; in his *Sermons of Hypocrisie*, pag. 225. he saith, *I had almost said, either be Sincere and Throughout* Christians, *or keep where you are; but by no means Do Neither*. Doth J. C.

think it would hurt people to be ſincere throughout Chriſtians? if not, why muſt they by no means be ſo? would he alwayes keep them learning, and never have them come to the Knowledge of the Truth and be ſaved. They who have Eyes to ſee with, may ſee the end of this Miniſtry is to keep people in ſin, though he may in words ſpeak againſt it: For though he hath not altogether ſaid, Either be ſincere and throughout Chriſtians, or keep where you are; yet he hath poſitively ſaid, *by no means Do Neither*: And ſince to be ſincere and throughout Chriſtians is the one ſtate, hath he not ſaid, by no means be ſincere and throughout Chriſtians; ſince he hath abſolutely ſaid, *by no means Do Neither*? This I apprehend to be the driſt of J. C's Advice, that he would have *Chriſtians* to have ſome corrupt Nature in them, whilſt they are here, defiling their Prayers; and not to be holy, as God hath commanded, and perfect as the heavenly Father is perfect; which was the Command of Chriſt, *Lev.* 19. 2. & 20. 7. *Mat.* 5. 48. 1 *Pet.* 1. 16.

Would not J. C. have the beſt of people, whilſt in this world, to pray hypocritically, diſſemble with God, and utter Untruths to him that ſearcheth the Heart? This he confeſſeth to be his own ſtate; and further adds in the ſame page, *But either it muſt be ſo in part, or there will be no praying in this World.* And muſt there either be hypocritical praying, diſſembling with God, and uttering Untruths to the Searcher of Hearts, or no praying in this World? God forbid. The Spirit of God prepareth the Morning and Evening Sacrifice, which as ſweet Incenſe is accepted of God, who heareth his own Spirit; the Spirit of God inditeth good matter, not Hypocriſie; it teacheth all the Sons of God, who are led by it, to pray with it, and with Underſtanding alſo, according to Scripture, 1 *Cor.* 14. 15. Therefore J. C's Unbelief, as well as Hypocriſie, is hereby made manifeſt, who ſaith, *Either it muſt be ſo in part, or there will be no praying in this World.*

I do believe it is ſo with J. C. *viz.* he prayes hypocritically, *&c.* and that it will be ſo with him and his generation ſo long as they reſiſt the holy Ghoſt, the holy Spirit of God, and that the beſt of their Performances is ſin, according to confeſſion; that De-

Deſtruction and vile Hypocriſie are and will be in their Prayers, even in thoſe they call their *ſolemn Prayers to God*: This we ſaw to be in that generation, which cauſed us to ſeparate from them, that the Lord might relieve us. But although it be ſo with J.C. and his generation, yet it is otherwiſe with the Children of Light, the Sons and Daughters of God, who walk in the Light of the Lamb, having Fellowſhip with the Father and with his Son Ieſus Chriſt; who walking in the Light, as he is in the Light, have Fellowſhip one with another, and the Blood of Ieſus Chriſt his Son cleanſeth them from all ſin, *Rev.* 21. 24. 1 *John* 1. 3, 7. - But J. C. who deſpiſeth the Light of Life, cannot believe though a man declare it unto him; ſee *Acts* 13. 41.

I. C. in pag. 19. of *Warning to Souls, &c.* boaſts of the Teſtimony of his Conſcience, *That by the Grace of God he hath had his Converſation in the World; and that he would not be in the condition that a* Quaker *is in, any of them all, for Ten Thouſand Worlds.*

Rep. A Phariſaical Boaſter indeed *I. C.* is; to the Grace, Light and Spirit of God and Chriſt he is a profeſſed Enemy; and that he hath had his Converſation in the world according to it, his Practice in wrongfully taking the *Quakers* Money, proves the contrary; which as ſome can teſtifie, when he had got it, he ſaid to ſome of his Acquaintance, *Let us Drink it, or Spend it; for it will never do good*: It would have done good if I. C. had either not taken it from them, or reſtored it to them again: the Grace of God neither led him to take it, nor ſpend it.

The Light or Grace of God I. C. hath called *Diana, Dagon, a Dumb Idol,* compared it to a *Drunken Coach-man,* accuſed it to be *guilty of all Heart-ſins, Tongue-ſins, Thought-ſins and Life-ſins*; charged it with the guilt of *all ſins,* whether in Angels or Men, and in *Hell to be its own Tormentor*: indeed he hath exceeded all men that ever I read or heard of in Blaſphemy againſt the Grace, Light, Life or Spirit of God and Chriſt. And for his ſaying, *He would not be in the condition a* Quaker *is in, any of them all, for Ten Thouſand Worlds.* I anſwer, The Time is coming, and haſteneth, that he would be glad to be in the Condition of the leaſt of them who really are in Unity with the Light,

viz.

viz. the Spirit of Christ, which ten thousand Worlds cannot purchase for him.

Now, Reader, I have gone through his Relation of the Dispute, and by way of Examination have given thee an Account, that at the Dispute at *Arly-Hall* in *Cheshire*, I cleared (by the Help of God, to whose Power I leaned, and to whom alone my Soul ascribes the Praise) the *Quakers* and their Religion from *I. C.*'s wicked Charges against both, and also proved *I. C.* to be a Lyar, a Deceiver and a Hypocrite; after which time his spirit was much under; for the Power of God was over him; and he sought for an Opportunity to be gone: and it was observed by some, that he might think Time tedious whilst he stayed, and that he might take more thought to get off the Stage then to prove the remaining part of the Charges, which were five in number: and though he had boastingly said, *One for one day, and another one for another day, and I will be for thee also when thou art at Liberty*, yet it plainly appeared, that one piece of a day gave him enough; for having got his Opportunity looked for, he forsook the Stage, and left me speaking thereupon, and since that time would never look me in the Face to make further Proof of his Charges. His Preparation to be gone was noted by many of the Auditory before he went; and when he turn'd his Back on me, a Friend said to him, *Stay and prove thy Charge*; and one of his Brethren a Priest, who had stood with him, lifted up his Stick against the Friend, and threatned to *knock him down if he would not hold his Peace, &c.* By this the Reader may observe in what a spirit they went away.

I kept speaking (after the Priests were gone) to the Auditory remaining, and some other of my Brethren after me for some time; and the Power of God was over all, and the Testimony of Truth got room in many Hearts; and the Event hath proved, that that dayes service tended to the Honour of Truth, which prevailed, and was advantagious to many simple-hearted people in those parts, who since have turned their Backs on the Priests, and enclined their Ears to a better Teacher, even the Spirit of Truth, which leads into all Truth; which causeth the Priests to

rage,

rage, and ſome people to cry out (as common Fame is) *They will all turn Quakers.*

Reader, I ſhall obſerve to thee ſome of *I. C's Lyes* and *Slanders* againſt the People of God called *Quakers*, out of his Book, in which he hath given his Relation of the Diſpute, which *Lyes* and *Slanders* are ſo groſs and wicked, that I think no wiſe man will believe them: yet for the ſake of the Simple-hearted, leſt any ſhould ſtumble thereat, I ſhall not only note them down, but likewiſe ſpeak ſomething concerning them.

John Cheyney pag. 21. chargeth the *Quakers, That they teach plain Treaſon and Rebellion.* A groſs Lye and wicked Slander.

In the ſame page, *That they make void the Fifth Commandment.*

In the ſame page, *That they aboliſh the Scriptures.*

In p. 22. *That they do utterly ſubvert the Rule of Duty by which* Chriſtian *Husbands and Wives are to walk, &c.*

In the ſame page, *That they quite ſubvert all the Rules of Duty between Miniſters and People, &c.*

In the ſame page, *That they pluck down Prayer Root and Branch.*

In the ſame page, *That by the* Quakers *Doctrine we may all pray none, or pray Curſes and Blaſphemies.*

In pag. 22. again, *That the* Quakers *Religion doth pluck up by the Roots all the Doctrines and Rules of Knowledge, Worſhip and Obedience touching God, &c.*

In pag. 13. *That the* Quakers *ſay, Every man may make as good, if not a better Bible then this we have.*

In pag. 17. *That the* Quakers *are guilty of affirming the Light in every man to be a part of God, as a Drop of Water fetcht from the Ocean is part of it.*

In pag. 23. *That there are no people do more oppoſe and ſubvert the Spirit then the* Quakers.

In the ſame page, *That if the* Quakers *ſhould practiſe their*

own

own Doctrine, they would pass all that ever have been before them in Wickedness.

All these are gross Lyes and wicked Slanders, whereof the *Quakers* and their Religion are clear. And that no Lye may remain against the Truth, the Light and Children thereof, I add, That the Light of Christ within man, wherewith Christ the true Light lighteth every man, is the Life of the Word, the Light of men, *Joh.* 1. 4. the Spirit of God given to instruct them, *Neh.* 9. 20. *Ezek.* 36. 27. the Manifestation of which Spirit is given to every man to profit withal, 1 *Cor.* 12. 7. the Spirit of Truth which proceedeth from the Father, *John* 15. 26. reproves the World of sin, *John* 16. 8. and maketh manifest all things that are reproved, *Ephes.* 5. 13. for that is the Spirit of Truth which reproveth and convinceth of sin; and the Spirit of Truth is the Spirit of Christ; for Christ is the Truth, *John* 14. 6. and the Spirit of Christ is the Spirit of God; for the Son and the Father are one, *John* 10. 30. & 5. 18, to 27. one Lord, one God and Father of all, *Ephes.* 4. 5, 6. Christ and God is Light, *John* 1. 4, 9. & 8. 12. & 9. 5. 1 *John* 1. 5. The Lord our God is one Lord, *Deut.* 6. 4. God is a Spirit, *John* 4. 24. The Lord is that Spirit which giveth Life, 2 *Cor.* 3. 6, 17. The changing of Man from Death to Life is by the Spirit of the Lord, 2 *Cor.* 3. 18. I the Lord search the Heart and try the Reins, even to give every man according to his Wayes, and according to the Fruit of his doing, *Jer.* 17. 10. The Spirit saith, I am he which searcheth the Reins and Hearts, and I will give to every one of you according to your Works, *Rev.* 2. 23. The Spirit searcheth all things, 1 *Cor.* 2. 10. Hereby it is evident, the Spirit of God is one with God and Christ, and so God infinite, omnipresent, who is One Lord, and his Name One, *Zach.* 14. 9. who sees all things; there is nothing hid or can be hid from *Gods Spirit*, all things being known and seen by the *Spirit of God*; mans Thoughts are shewed and told by it; and whatsoever thing is reproved, it sheweth and maketh manifest; and that which makes manifest, is Light, *Eph.* 5. 13.

Well

Well then, the Spirit of Truth is the Light of Chriſt within man, which makes manifeſt and ſheweth whatſoever thing is reproved by it; which declareth to man the Thoughts of his Heart, and giveth to every man according to his Works, which reproveth and convinceth man of ſin, and leads into all Truth; in which we called *Quakers* have believed, and walk in, even in the Light and Spirit of God and Chriſt, and ſo witneſs the Blood of Jeſus Chriſt cleanſing us from all ſin, and the Light and Spirit of Chriſt leading us on together into all Truth; in which bleſſed Light we have Fellowſhip with God, who is Light, and one with another, 1 *John* 1. 5, 7. and ſo are of that pure Religion which is undefiled before God, and unſpotted of the World, *James* 1. 27. This bleſſed Light or Spirit of Chriſt with a leads u to do unto all men that which is right in the ſight of God; and all of us that walk in it, walk according to the Precepts, Doctrines and Commands of God contained in the Scriptures, and witneſs in meaſure the fulfilling of what is therein written for our learning, that the Man of God may be perfect, &c. and the keeping of the great Commandment, which is Love. So then this bleſſed Light or Spirit of Chriſt within, born witneſs to and walked in by us called *Quakers*, which indeed is both our Rule and Way, doth lead and guide us not to oppoſe God's Spirit (For then we ſhould oppoſe our Rule and Way (which is the Spirit of God) nor to pluck up by the Roots all the Doctrines, Precepts and Commands of Knowledge, Worſhip and Obedience touching God, contained in the *ſcriptures of Truth*, as J.C. hath ſlandered us; but to live and walk therein, and up thereunto, and manifeſt both our Love and Honour to the *Spirit of God*, and Eſteem for the *ſcriptures of Truth*, in living that Holy Life the *ſcriptures declare* of, and the *ſpirit of God* commands; which Holy Life lived by us through the *ſpirit*, fulfils and juſtifies the *ſcriptures of Truth*, and exalts and glorifies the *ſpirit of God* over all; for *God* alone is worthy forever and ever.

Neither doth the *Light* and *Spirit* of Chriſt, wherein the *Quakers* walk, and by which they are led and taught, lead them to teach Treaſon & Rebellion, which J.C. moſt wickedly hath charged the *Quakers* withal; but the Light teacheth and leadeth them

to live peaceably and quietly under the Government where they are placed, and to ſeek the good of all men, to pray for Kings, and them that are in Authority, that under their Government they might live in all Godlineſs and Honeſty a Quiet and Peaceable Life, to exhort one another to Love and Good Works, and to teach Fidelity and Obedience to the *Governments* and *Governours* appointed of God, that both Magiſtrates and their Governments may be ſubmitted unto and obeyed (by all people that there-under live) by doing or ſuffering what cannot for Conſcience-ſake God-wards be done; and that whoever may anſwer the King and his Government in ſuffering for Conſcience God-wards, not to ſeek Revenge, nor the Hurt of the King or his Government, but to leave Judgment to God alone, who diſpoſeth of Kingdoms and Thrones, Government and Kings at his pleaſure; and to pray to God, to perſwade the Hearts of Kings to fear him, to be Encouragers of *Piety* and *Godlineſs*, but to Diſcourage all *Wickedneſs*, and to honour Chriſt, the Lord, the true Light over all (who purgeth the Conſcience from dead Works, and fills it with the Myſtery of the Living Faith) that over Conſcience Chriſt may only rule and govern, whoſe Right it is; that in ſo doing their Government may be bleſſed, to their Comfort, and the Benefit of the People, and the Honour and Glory of God, who is King of Kings and Lord of Lords, the Almighty God, bleſſed over all forever and for ever more.

So then the *Quakers* ever were and are clear from teaching Rebellion or Treaſon againſt the *King* or his *Government*: And is it not plain their Principle and Practice is to do good unto all men, whether Rulers or Ruled, as much as in them lieth? And is it not plain, that J. C. who thus wickedly ſlanders and belyes the *Quakers*, is a man of that ſpirit who would drink up the *Quakers* Blood, and remove them out of the *King's Government*, if it were but in his Power: but Limits are ſet for the proud Waves, and the high Thoughts of Hypocrites ſhall periſh; and they that walk in the Light ſhall be ſaved, and all their Goings eſtabliſhed.

The Light and Spirit of Chriſt wherein the *Quakers* walk, by which

which they are taught and led, leads and teaches them to fulfil the fifth Commandment, by giving Honour to Parents in the Lord) and obeying them in all thing that is well-pleasing to the Lord, in which they feel the Promise of God, Eternal Life; and so they make not void the Fifth Commandment, as *J. C.* wickedly saith.

Neither doth the Light and Spirit of Christ, wherein the *Quakers* walk, by which they are taught and led, teach them to abolish the Scriptures, nor subvert the Rule of Duty between Masters and Servants, between Husbands and Wives, between Parents and Children, between Ministers and People, as J. C. hath slandered the *Quakers*: but the Light leads and teaches the *Quakers* to live the Life the Scriptures declare of, to the fulfilling of them; and to inform Masters and Servants, Husbands and Wives, Parents and Children, Ministers and People of the Rule of their Duty to God, and one another, by turning their Minds from Darkness to Light; that God placing his Fear in their Hearts, and ordering them all by his Light and Spirit in their inward parts, they might all know the Rule of their Duty, and walk in it one towards another, and so exalt it by walking in it, and living the life of it before one another; and to exhort them that are turned to the Light, to walk in it, and do their Duty to God and one another fully, that the Life of Love and Purity may shine through them all, over all, to the Glory of God. And therein (to wit, the Light and Spirit of Christ) Masters walking, will forbear threatning their Servants, and do unto them that which is just and equal, knowing their Master is Christ, with whom there is no Injustice nor Oppression.

Servants therein walking, will be obedient to their Masters in all things, not with Eye-service, as Men-pleasers, but as the Servants of Christ, doing the Will of God in singleness of Heart, knowing that of the Lord they shall receive the Reward of the Inheritance, Peace with God.

Husbands therein walking, will love their Wives as their own Body; for he that loveth his Wife, loveth himself.

Wives therein walking, will submit themselves unto their Husbands,

Husbands, and to them be subject, as it is comely in the Lord: and both Husbands and Wives will then live together in Love, as they are Heirs together of the Grace of Life, 1 *Pet.* 3. 7.

Parents therein walking, will not provoke their Children to Wrath, but bring them up in the Nurture and Admonition of the Lord.

Children therein walking, will obey their Parents in all things that is well-pleasing to the Lord.

Ministers therein walking, every one as they have received the Gift from God, will minister and speak as the Oracle of God, that God in all things may be glorified, and be blameless and pure holy Ministers of Christ without Rebuke, shining as Lights in the World.

People therein walking, will be at Peace among themselves, and patient towards all men, and have the Ministers of Christ in Esteem and Love for the Work's sake, who admonish and labour in the Power of *God* amongst them, and declare the Word of Truth to them, over whom they have a Care and Over-sight in the Lord, being of that Faith which gives Victory over the World, the end of whose Conversation is eternal Life.

So then, in the Light and Spirit of Christ all that believe and walk, perform their Duty to God, to one another, and to all people, and honour and exalt the Everlasting Rule, in living a Life unspotted of the World, and so of *God* are abundantly blessed.

Neither doth the Light and Spirit of Christ, wherein the *Quakers* walk, and by which they are taught and led, lead and teach them to pluck down Prayer Root and Branch, or pray none at all, or to pray Curses and Blasphemies, as J. C. wickedly slanders them. But it (*viz.* the Light) leads and teaches the *Quakers* to pray to *God* aright, to pray in the Holy Ghost; for of themselves they know not how to pray as they ought to pray, but the Spirit it self maketh request for them according to the Will of *God*; and they do pray to *God* in Spirit, and with an Understanding; and *God*, who is Light, who is a Spirit, hears them, and answers their Prayers, and is a Father unto them, and daily

daily gives them that thing which is convenient, and feeds them with the Bread of Life, which is their Meat indeed, whereby they are ſtrenthned to perform in all things the Will of God, and renews their Love and Obedience to God, the earneſt of whoſe Spirit is in their Hearts, aſſuring them of an Inheritance in the Kingdom of Chriſt; for the full enjoyment and poſſeſſion of which, they daily pray to God in his Spirit to preſerve them, and keep them worthy to the end, that they may fully inherit that Crown of Glory, which *God* in his appointed time will put upon all them that ſincerely and fully love him. And ſo Prayer by the *Quakers* Doctrine, and alſo by their Practice, is to *God*, to be put up and offered in the Spirit of *God*, by all that truly fear God; and the Rule of that Prayer which *God* hears and anſwers is *Gods Spirit*; and in the *Spirit of God*, the Rule, all that pray to *God*, bleſs *God*, and ſpeak well of his Name, and exalt *God*, the Light, the true Light, Lord of all over all, and finds with God Acceptance, and are of *God* bleſſed with eternal Life.

Neither doth the Light and Spirit of Chriſt, wherein the *Quakers* walk, and by which they are led and taught, lead and teach the *Quakers* to ſay, *Every man may make as good, if not a better Bible then this we have*; or affirm *the Light in every man to be part of God, as a Drop of Water fetcht from the Ocean is part of it*, as *J. C.* falſly accuſeth them; but the Light leads and teaches *Quakers* to ſay, *The Light in every man, wherewith Chriſt hath enlightned all men, is the Life of the Word, the Spirit of God and Chriſt, proceeding from God, of God's Eſſence, not divided from God, as a Drop of Water may be from the Ocean*: For the Eſſence and Godhead cannot be divided, but remains indiviſible over all, through all, and in you all, as ſaith the Apoſtle. And that every man is enlightned with the Light of Chriſt; and that the Light of Chriſt in every man is perfect, not liable to mutation or alteration; and although every man be lighted with the Light of Chriſt, which is perfect, yet every man loves not the Light, neither believes in the Light; and becauſe every man hath not Faith in the Light, every man cannot pleaſe God; for, without Faith it is impoſſible to pleaſe *God*; and every unbelieving man, who loveth his Evil Deeds, hateth the Light, becauſe it manifeſteth his

Evil Deeds; and he that hateth the Light, can neither ſpeak nor write by the Inſpiration of *God*; and he that ſpeaketh or writeth, and not by the Inſpiration of God, can neither ſpeak forth nor write better, or ſo well as the Prophets and Apoſtles of *God* and *Chriſt*, who gave forth the Scriptures of Truth as they were moved by the Holy Ghoſt. So then every man cannot make ſo good, much leſs a better Bible then that which we already have. This the *Quakers* affirm; and ſo *J. C.*'s Slanders and Lyes are turned upon his own Head, and he noted for a groſs Lyar.

The Light and Spirit of *God* and *Chriſt*, wherein the *Quakers* walk, and by which they are taught and led, leads and teaches them to practiſe that Doctrine maintained by them, and to do unto all men as they would all men ſhould do unto them; and to love *God* and *Chriſt*, who is Light, with a ſincere Heart fully, and to love their Neighbours as themſelves; and one by one, and every one of them called *Quakers* [who ſtedfaſtly walk in the Light and Spirit of *God* and *Chriſt*] do practiſe that Doctrine maintained by them, and ſhew it forth in Life and Converſation as well as Word; and yet are clear (and in the Light ever ſhall be clear) of *J. C.*'s wicked Slander, *viz. That if the* Quakers *ſhould practiſe their own Doctrine, they would paſs all that ever have been before them in Wickedneſs.* And in the Light (which hath manifeſted, and yet will further manifeſt *J. C.* and all ſuch lurking Hypocrites) the *Quakers* ſhall ſhine forth in Doctrine and Practice, to the Praiſe and Glory of *God*, who is in them, and over Heaven and Earth, bleſſed forever.

Again, *J. C.* in pag. 14. ſaith, *Supernatural Verities and Myſteries are punctually ſet down in the Scripture, and no where elſe; and that there is nothing within us or without us that doth or can make known to us ſuch ſupernatural Verities without the Scriptures, and what is derived from them.*

Rep. To ſay, that ſupernatural Verities and Myſteries are punctually ſet down in Scripture, and no where elſe, is contrary to the Scriptures; for *God* hath put his Law in his Peoples Inward Parts, and writ it in their Hearts, according to his Promiſe, *Jer.* 31. 33. Supernatural Verities are written upon the

Table

Table of man's Heart, 2 *Cor.* 3. 3. And the Myſtery of Faith is held in a pure Conſcience, 1 *Tim.* 3. 9. And whatſoever is to to be known of God, is manifeſt in man, *Rom.* 1. 19. So was before the Scriptures were written, and after part of the Scriptures were written, yet unknown, *Rom.* 2. 12, 15. For when the *Gentiles*, which have not the Law, do by Nature the things contained in the Law, theſe having not the Law, are a Law unto themſelves, which ſhews the Work of the Law written in their Hearts. Now the *Gentiles*, who had not the Law, doing the things contained in the Law, doth hold forth and prove, that they knew ſomething of God manifeſt in them; and plainly ſhew forth the Works of the Law written in their Hearts. And ſo then it is clear, that ſupernatural Verities are punctually ſet down elſewhere then in the Scriptures, and that the Myſtery of Faith is held in a pure Conſcience. But J. C. affirms, without any limitation, that ſupernatural Verities and Myſteries are punctually ſet down in the Scriptures [and no where elſe] and this is falſe Doctrine: And yet *J. C.* hath in another place contradicted it, and given himſelf the Lye; for in pag. 8. of his *Skirmiſh*, he ſpeaks of *Precepts contained in Nature*; and elſe-where in his Books, of the *Law of God being writ in mens Hearts* (which is ſomewhere elſe beſides the Scriptures.) But *Contradictions*, *Lyes* and *falſe Doctrine* are ſo frequent in his Books, and the ſtrength and ſubſtance of them anſwer'd and laid open in ſeveral Books lately printed, in anſwer to ſeven of his confuſed ſelf-contradictory and blaſphemous Pamphlets, this cuts my Work the ſhorter to the ſaid Anſwers; I refer the Reader for further ſatisfaction, to one entituled, *The Life of God, which is the Light and Salvation of Men, Exalted*; another, *Skirmiſher defeatted*; and ſhall yet further reply to the remaining part of this Poſition, which is as followeth.

J. C. ſaith, *There is nothing within or without us, that doth or can make known to us ſuch ſupernatural Verities without the Scriptures, and what is derived from them.*

Rep. That the Scriptures (much leſs any thing derived from them) are God (who is Omnipreſent and Omnipotent, which the Scriptures are not) I deny; For God is a Spirit, an infinite

Subſiſtance, an independent Being, whoſe Being is of himſelf, who was God Omnipreſent before the Scriptures were written, and is God Omnipotent who without the Scriptures, can do of himſelf whatſoever he pleaſes; and who ſhall ſay unto him, *What doſt thou?* Now God being a Spirit, Omnipreſent, (preſent every where) Omnipotent, he can make known ſupernatural Verities without the Scriptures, and what is derived from them. But I. C. hath affirmed the contrary in his Poſition, whereupon I thus argue;

He that affirms, that there is nothing within or without us that doth or can make known to us ſuch ſupernatural Verities without the Scriptures, and what is derived from them, denies God, who is Omnipreſent, to be Omnipotent, and is a Blaſphemer:

But I. C. *hath affirmed, that there is nothing within or without us, that doth or can make known to us ſuch ſupernatural Verities without the Scriptures, and what is derived from them;*

Therefore J. C. *denies God, who is Omnipreſent, to be Omnipotent, and is a Blaſphemer.*

J. C. ſaith, pag. 24. *Becauſe I have ſome Portion of the Genuine and Catholick Spirit of Holineſs. I am mortally Hated by them; and yet I am as ill, or more, if more can be, Hated of many of mine own way, who agree with me in Opinion.*

Rep. Hypocrites formerly had high Conceits of themſelves, *Luke* 18. verſ. 9, to 13. of whoſe generation this *J. C.* both by Diſputation and Writing hath been and is manifeſted to be one; and his Fruits plainly ſhew of what ſpirit he is: For in his *Prayer-Book*, in pag. 139, 141, 143, 145. he ſaith, *Tremble to have my Luke-warm Prayers abhorred by God, &c. —— Alas! my Hands are feeble in Prayer; often do I compel my ſelf unto it —— I am Diſtracted in it; I am ſoon weary; I come poorly off —— I am compelled to pray Hypocritically, and Diſſemble with God, and utter Untruths unto him —— I ſhall not be able to cover or conceal my Wickedneſs from the World; if I get to Heaven, it muſt be by this Trade of Begging.* Here obſerve, Diſſembling with God, and uttering Untruths unto him, praying Hypocritically, Luke-warm Prayers,

Prayers, Diſtraction in Prayer, compelling himſelf to pray, that he might conceal his Wickedneſs from the World, hath been J. C's Practice, whereby it is apparent, *J. C.* was not Partaker of the Spirit of Holineſs, nor acted by it in ſuch ſervices, but is of another ſpirit then the *Spirit of God.*

That the *Quakers* mortally Hate J. C. is a falſe ſlander; for the Light in which the *Quakers* have believed and walk, hath taught them to have true Love to God, and Good Will to all men; to oppoſe wicked ſpirits, and deny all Wickedneſs. Now that ſpirit whereby J. C. hath been acted in Diſſembling with God, and uttering Untruths unto him, in belying the Light, and the Children of it, together with their pure and undefiled Religion; in Blaſpheming the Light of Chriſt (the Spirit of God) calling it *Diana, Dagon, a Dumb Idol,* comparing it to a *Drunken Coach-man, &c.* is a wicked ſpirit, which, together with *J. C's* Wickedneſs, *viz.* his *Lyes, Slanders, Hypocriſie, Confuſion, Blaſphemy, &c.* the Fruits thereof, the Light (which ſhineth in man) hath ſhined in and through the *Quakers,* the Children of Light, plentifully to diſcover and lay them open to the Readers view; which wicked ſpirit, together with its Fruits, the *Quakers* are Enemies to, and perfectly hate.

And that many of *J. C's* own Way, who agree with him in Opinion, Hate him, is no new thing; for formerly the Lord ſet the Enemies of his People one againſt another, and one helped to deſtroy another, 2 *Chron.* 20. 22, 23. and the Lord is the ſame, who for his *Iſrael's* ſake is daſhing the Potſherds of the Earth one againſt another, and hath appeared and is appearing againſt this J. C. (who hath hardned his Heart (as *Pharaoh* and the *Ægyptians* hardned their Hearts) and ſet himſelf againſt the Light and Children of Light) to cloſe again the Flood (which hath been divided by the mighty Power of God for the Children of Light to paſs through) and overwhelm J. C. that as he doth appear to many to be a *Miniſter of Death,* he may likewiſe ſo appear to all People.

For

For the Truth's ſake, that no Lye may reſt upon it, and for the ſakes of the Simple-hearted where this may come, is this written, that ſuch who can ſee, may ſee, that *John Cheyney*'s Tongue hath riſen up in Judgment againſt *Iſrael*, and God hath confounded him. And what I have written, I do commend to every man's Conſcience in the Sight of God: And concerning this *J. C.* do thus conclude, that in him theſe Scriptures are fulfilled, Pſal. 7. 15, 16. *He made a Pit, and digged it, and is fallen into the Ditch which he made; his Miſchief ſhall return upon his own Head.* And to God, who is on our ſide, who hath taken the Wicked in his own Craftineſs, and fettered him in his own Net, my Soul aſcribes all the Praiſe, to whom be Glory forever and ever.

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PAg. 7. lin. laſt, read *All things*: p. 15. l. 9. read *For in his*: p. 22. l. 14. for *loveth* read *loved*: p. 33. l. 14. r. *who ſaith*: l. 29. f. *Faith* r. *Belief*: p. 38. l. 33. f. *much* r. *ſomething*: p. 57. l. 1. r. *Diſtraction*: l. 4. f. *relieve* r. *receive*.